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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., August 18, 1927

NEW SERIES
VOLUME XXIX No 33

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

PERCENTAGE OF ILLITERACY

Baptists and Protestants take a certain pride in comparing the percentage of illiteracy in countries like America, England, Germany, Sweden, etc., with that of Catholic countries like Spain, Italy and the republics of South America. The figures are indeed startling. But our pride is somewhat pinched when we get reports of the examinations of young men drafted into the army during the war. To find that any large percentage of our people cannot read and write is a great humiliation.

That's an interesting subject for investigation, but there is a more important one for us: not how many of our people can read, but how many of them do read. The ability to read is good, provided only we make good use of it. Many a proud Mississippian would feel insulted if you should ask him if he can read, but when you ask him if he does read, or ask him what he does read, his pride does not seem to suffer such a blow. It would be a good thing to ask in all seriousness, "Why do you wish to read; what do you propose to read; or do you propose to make good use of your ability?"

I walked into the office of a bank president in Meridian and asked him if he read The Baptist Record. He actually seemed "peevish", if not disgusted. I then looked to see what he was reading, and he had before him columns of figures, promissory notes and financial reports. I was about as much disgusted as he was. I certainly felt very sorry for him. He could read. O yes, he was not an illiterate, but what effect did his reading have on his mind and soul. It was shriveled till it was not visible to the naked eye.

The ability to read is not an asset in itself. It depends on what you read. The ability to read brings a responsibility. It is a liability. It is not whether you can read or not that counts. It is whether you do read. And more important than that is what you read. "Reading makes the full man." But, full of what? There are more worthless and hurtful things in books and papers today than ever before. It would be better if nine-tenths of the things published had never seen the light. One can read only a limited amount of what is published. There is danger that the mind and soul will be starved in the midst of the abundance of papers. More than this, there is danger of being poisoned with it. Most of what is commonly read is a waste of time or worse. We have only a limited life to live. "The time is short." Let us make the need of our souls first. Seek first the Kingdom of God. And this must be done in reading as in other things.

What a shameful percentage of spiritual, religious, illiteracy we have among us. Not half of the people of Mississippi ever see a religious paper. How do the members of your church compare in the matter of religious illiteracy with their neighbors, the Methodists, the Presbyterians, the Catholics? Are not even the children

of the world wiser than the children of light in this matter? Won't you help us to correct it in your community?

Letter blanks for reporting the work of the churches to the District Associations have been sent out to all of the church clerks. If any clerk has failed to receive them, please write at once. It is not necessary for the Associational clerks to receive them.

NOTICE—IMPORTANT

Heretofore subscribers to the Baptist Record have been given thirty days of grace after subscription expires in which to send in subscription price for renewal. When the subscriber fails to renew, the Record loses one-twelfth of a year's subscription price of \$2.00. The paper is now running at a loss. Hence, we are changing our policy. The subscriber will receive notice of expiration from fifteen to thirty days before his subscription expires. This will give ample time for renewal. If the renewal is not in by the time of the expiration, the paper will be discontinued in order to save the loss heretofore sustained.

We trust that every subscriber will renew promptly and not miss a single issue and that the paper may not sustain any loss. All losses are State Mission losses and we need funds.

—R. B. Gunter,
Business Manager.

Suggestive reports on the various phases of our denominational work have been forwarded to the Clerks of the district associations with the request that the proper committees be favored with the information contained. The Clerks will mail this information out before the sessions of the associations in order that those writing reports may have it before writing their reports prior to the session of the association.

Elsewhere we publish an account of the ordination of Brother Paul Gates, son of Pastor L. G. Gates of Laurel. He graduated from Mississippi College in May and will enter the Bible Institute in New Orleans in September. Our Father's blessing on him.

The people of Mississippi irrespective of denomination will be grieved to know of the loss by fire of the great building of Belhaven College in Jackson. This was the property of the Presbyterians in Mississippi and was the only building on the campus, being valued at over \$300,000. The Presbyterians have recently been through a campaign in Mississippi to raise a million dollars for their educational institutions. They have done marvelously well. And this blow is the more severely felt because they have already given so liberally. The building was set on fire by lightning. We do not know what insurance was on it.

R. L. Wallace assisted Pastor B. A. McCullough in a good meeting at Star last week.

Rev. Ray Palmer and his singer will be with our old friend, N. B. Wallace, at Jennings, La., Sept. 4.

W. G. Francis, Superintendent of Old Men's Home in Jackson, says they have 46 in the Home and an indebtedness of \$8,000, and asks for help.

Brother J. R. Kyzar, well known and highly esteemed in Mississippi, goes from the pastorate at Bardstown, Ky., to Grandview Church of Nashville.

Brother B. J. Estes writes of Center Hill Church, near Plantersville, that J. A. Landers of Iuka did great gospel preaching. Christians were built up. There were five professions of faith.

Secretary Hoover says that when the railroads went back to private operation after government operation during the war, business was 20 per cent bigger and the number of men required was reduced over ten per cent.

Mr. Coolidge was supposed to have gone West for his vacation to get in friendly touch with the farmer. Did his decision not to be a candidate indicate the result? Or was it the offer of the presidency of an insurance company?

Invitations are out for the marriage of Mr. Paul Berry Cooper and Miss Annie Walne Kimbrough. The groom to be is the son of Rev. R. A. Cooper of Senatobia, beloved and well known in Mississippi; also an alumnus of Mississippi College and a student in the Louisville Seminary. The bride to be is the daughter of Rev. and Mrs. R. A. Kimbrough of Charleston and that is saying enough for anybody. We wish them great happiness and usefulness.

Calvary Church, Jackson, has broken ground not only ceremoniously (as some six months ago), but practically for their new church building, on West Capitol Street, just beyond the Masonic Temple. The contractor, Mr. I. C. Garber, and his force of workmen are pushing the work. They hope to have the walls up and roof on by cold weather, and then may have to wait till the congregation gets its breath, financially speaking. The building and grounds will be worth \$250,000.

Brother T. L. Holcomb told of having found in a lodge one of his capable young men who had not been active in the church, but who had learned enough ritual in the lodge to stretch several miles and was putting it over in a great way. At the conclusion of the ceremonies he went to the young man and told him he didn't want him hereafter to stand around doing nothing at church. The reply was "You haven't asked me to do anything". Brother Holcomb suggested that this might be the trouble with a good many of our do-nothing members. They haven't been asked.

NOT BONDED ITS INDEBTEDNESS

By J. F. Love, Cor. Sec'y.

The Foreign Mission Board has a debt, and that debt, together with the severe and continued retrenchment of the Board which have prevented the debt from being larger, is, as the whole denomination knows, affecting the Foreign Mission work of Southern Baptists disastrously. It is not, however, so much that debt and our Foreign Mission work that we here deal with specifically. The question of this Board bonding its indebtedness has been raised. It seems wise, therefore, that a word should be given to the brotherhood as to WHY THE FOREIGN MISSION BOARD HAS NOT BONDED ITS INDEBTEDNESS. Everyone will, of course, understand that we are not directly nor indirectly discussing the course which other boards and agencies of the denomination have pursued. Indeed, we shall strive to keep as far away from any reference to these matters as possible, which is proper.

But the Foreign Mission Board has, again and again, had its attention called to the matter of bonding its indebtedness. At one time a highly honored and successful business man on the Foreign Mission Board favored bonding this indebtedness; but when the matter was discussed and when he had reflected maturely upon it, this business man and every member of the Foreign Mission Board, which has such large representation of Southern Baptists in its membership, became positively, strongly opposed to such bonding. There is not now in the Foreign Mission Board, so far as we know, a single member, business man or preacher, local or state member, man or woman, who could be induced to vote for such bonding of this Board's indebtedness. The writer of these lines has, from the beginning of the agitation among Southern Baptists for bonding indebtedness of denominational agencies, steadfastly advised the Foreign Mission Board not to pursue such a course. I give some of the reasons which influence the Board and its secretaries against issuing bonds.

1. Bonds do not pay debts. They simply defer debt paying and in the minds of many who do not think through such matters, camouflage deficits which still hang over the denomination.
2. The bonding of indebtedness defers to other days and to others responsibilities which belong to the present and to those under whose management of denominational affairs debts have been made. The Foreign Mission Board does not feel that it has a right to transfer to those who shall, 10, 15, or 20 years from now, be under the burden of the Foreign Mission work of the denomination, with all the exigencies which shall then attend it, this additional burden of a debt which has accumulated under the present management.
3. The prospect of receipts for Foreign Missions does not justify the Board in creating for a distant future obligations which can not be met for the present. Why should a man who finds that his monthly salary does not meet his monthly necessities borrow money, at large interest, to provide for himself things which he desires, expecting to meet next month's expenses and pay back borrowed money with no prospect of an increase in his income? Everybody knows that the income of the Foreign Mission Board has been dropping constantly and continuously for 5 or 6 years and that with all our organization and changes of organization, resolutions and campaigns, we have not arrested this decline. What prospect does the future hold of such increase in receipts that we shall be able to care for the work which has already outgrown our resources and pay off bonds?
4. But there is still a stronger reason than this WHY THE FOREIGN MISSION BOARD SHOULD NOT BOND THIS INDEBTEDNESS. That reason is that by doing so, it would increase, rather than diminish, its expense account. The Board would have to pay the interest on the bonds, and besides the interest, it would have to

pay commissions to those who sell the bonds, and then sell the bonds at a discount. It is bad enough to have to pay interest to the banks who have been, and are, the unflagging friends of the Foreign Mission Board and prove this friendship by carrying this indebtedness without any bonds being issued, but it would be difficult to explain the economy of the Board if it should increase its expense account at a time like this by issuing bonds at such expense as the issuance of these bonds would involve.

What then is the course which the Foreign Mission Board has decided to pursue? It is this: To continue reducing this debt, even at the sad loss to the Foreign Mission work, as it has been reducing it for several years, if the denomination will not come forward and give the Board a sufficient amount of money to pay the debt and save the work from disaster; and it has decided to continue to avail itself of the consideration of its bankers to carry this indebtedness at the smallest interest charge it is possible to secure until the debt is paid and the Board can regain its feet and reestablish its work which is suffering. You might say that this is a drastic course, but it is no more drastic to pursue this course now than for the Board to put itself in a position where it would have to pursue it a little later on and to do this with the additional handicap of the larger expense involved in bonding.

The Foreign Mission Board has a fine body of men and women in its membership who represent every section of the South and, I believe confidently, that the brotherhood will in this matter give their confidence and their approval to the course which these men and women are pursuing. I believe, too, then when the denomination fully awakens to a realization of what the Foreign Mission Board has done to keep its expenditures within the contributions of the denomination to Foreign Missions and to reduce the indebtedness which a sudden and disastrous decline in 1922 made unavoidable, and when the denomination shall also understand how urgent and plaintive are the appeals of the Foreign Mission work, it will come forward in the relief of a Board which has been as conservative and as cautious as this Board has been.

ATMOSPHERE

Ernest O. Sellers.

As I write, I am sitting upon the "roof of Europe" (Switzerland) with snow clad and glorious Jungfrau challenging the attention of all. Thousands of tourists are in these mountains and one hears a babel of tongues wherever he walks. Beauty and pleasure attract the majority, but health also brings its pilgrims.

Someone has said that our generation has discovered virtue and health in fresh air, though a French traveler may dispute that. Confine ourselves so as to breathe impure or fetid air and health is ruined. Atmosphere also effects vision. Clear atmosphere is vision's best medium. Yonder snow-capped peak seems marvelously near in this varified atmosphere. Health and clear vision brings countless tourists to this part of Europe, the beauty and inspiration of which is all and more than has been written or told about it.

Atmosphere, likewise, is a prime condition of Spiritual health and tone. Our contacts, the "consensus of opinion", what is "in the air" of any church or community determines the atmosphere if it be exhilarating or depressing. There are varieties of atmosphere, that of the sea, the mountains, of inland, table-land, or of morass. So also men dwell in differing kinds of atmosphere, that of business, class-room, of selfishness, various ages of history and of moral standards—and to make a change from one to another is indeed a shock.

Some men are so absorbed in their atmosphere that they become toxic with selfishness, with narrow-mindedness and close their minds to all opinions save their own, or those of their narrow

circle of life. Some readily absorb a new atmosphere, even that is depressing. It is far too easy, "when in Rome to do as do the Romans", forgetful of the old clear and holy air of home, youth or high moral teaching. Can we carry with us the clear vision and pure atmosphere of God? Christ did so, and brought to this earth the moral atmosphere of heaven.

"Whatsoever things are lovely . . . think on these things." Look on the lovely to know beauty. "Whatsoever things are of good report"—listen to the good and the true to become honorable and virtuous. "The law came by Moses, but grace and truth" came by Christ. The atmosphere He brought will overcome the miasma and ill health of earth, and give us a clear, a correct vision of God. His new idea of God was full of grace, truth, virtue and praise.

Righteousness is not alone a rule of conduct, but is an active principle of life. "As a man thinketh . . . so is he." Purity is not alone abstinence, but a condition of heart. Honor, not fashion and titles, is simple purity. The Priest and the Pharisee were not venerable (to be honored) by their position, but the Samaritan, who breathed the atmosphere of service, was honored by Christ.

Nurse wrath and supposed wrongs, breathe the air of self-pity and soon our polluted brains will be fired by the fever of revenge and we will seize every opportunity to gratify hate or gain an advantage. Scandal and shady stories or reports contaminate our spiritual atmosphere. Let us "think on things of good report", open the windows of the heart to God's pure air and spirit. Saturate ourselves in good music, elevating literature and the Word of His revelation; "whatsoever is of good report, think on these things". All these are ours "in Christ Jesus". In Him there are no small aims, no wrong ideals, nor ends to attain. In Him is clear, pure thinking, high and holy aims, no tale-bearing, none of the miasma of sin that breaks up homes, pollutes politics, makes a hell of business and by pleasure and self-indulgence ruins character. God helps us who professedly are His to carry about with us and help to create for others the atmosphere of heaven, of the "hills whence cometh our help".

The Baptist Bible Institute.

BIBLE INSTITUTE

Owing to the necessity of cutting down even further our expenses at the Baptist Bible Institute, due to our financial condition, I wish to state to the Baptist brotherhood that Dr. George H. Crutcher has been released, for twelve months without salary, from the work as head of the Department of Evangelism. True to his noble and generous nature and manner of life, Dr. Crutcher took the initiative in the matter, and his most unselfish proposition was accepted by the Executive Committee of the Institute.

We regret that even for a short period we shall be deprived of the presence, lectures and counsel of Dr. Crutcher at the Institute, but feel sure that he will be abundantly blessed during the year, and hope and pray that the Lord's people may respond to the needs of our institution in such a liberal way that we shall have the dawning of a brighter financial day in the not distant future.

Dr. Crutcher is a superb evangelist, and one of the wisest denominational counsellors we have in our ranks. He has been supplying Calvary Baptist Church, St. Petersburg, Florida, during the summer, and there is no doubt about his being constantly employed in positions of usefulness where he will always count for the kingdom of God and for the Baptist Bible Institute which is dear to his heart and ours. His work in the Institute will be carried on by other professors, especially by his able and brilliant assistant, Dr. L. Bracey Campbell.

It is encouraging to note that the prospects are bright for the largest attendance next fall

that we have ever had at the Baptist Bible Institute. We solicit the earnest prayers and hearty cooperation of our Baptist people in behalf of the Baptist Bible Institute that it may fulfill its divinely appointed mission in New Orleans, a strategic center of need and opportunity.

Fraternally yours,

—B. H. DeMent,

A REMARKABLE EXPERIENCE

By L. E. Hall

Forty-four years ago, I was pastor at Shubuta, Miss. Though my Sundays were all occupied with the care of churches, I spent much of my time in protracted meetings. I would fill my appointments with the churches on Sunday, and leave for the field of the following week's work on Sunday night or early Monday morning.

After filling my appointment at Shubuta, Sunday night, I left for a church some distance away, on a train that reached the nearest depot, to a church, where I was to help a brother and his church, about two o'clock in the morning. I was to be met there, a little after day light, and go horse-back to a home in the neighborhood of the church. A brother came, promptly. He was riding one horse and leading another. I was "ready, willing and waiting". Soon after we reached his home, breakfast was ready. So was I. I had preached twice the day before and slept but little during the previous night.

We went to church, on time. We had a large Monday congregation. I did not ask anything about the condition of the church. I never did. After preaching a few times at a place I always knew more than anybody could tell me. Talk about cold churches. A lump of ice would have set that church on fire. The weather at the north pole is hot compared with the condition of that church. The saddest thing about it was the fact that they were just about all happy over it.

I preached to a house full of folks at 11 A. M. I preached plainly. It had about as much effect, apparently, as water would have on the back of a goose. I poured it on a little heavier at the night service. Still there "was nothing doing". On Tuesday at 11 A. M. I determined "to make a spoon or spoil a horn". When I reached the church for the night service, the pastor was about the first one I met. He looked very sad. He said, "The brethren are talking about closing the meeting". I asked, why. His reply was, "They say you are too rough". I asked him if I had preached the TRUTH. He said, yes. I then told him that the meeting would not close. They may close that church door, if they will, but they can't close my mouth, and there are honest sinners enough in this community to furnish me with a congregation. I will stand on those steps, and the people will gather under these fine old oaks, and the meeting will go right on. He said, "I'm mighty sorry". I then asked him if they were going to give me one more "whack" at them. He said, "Oh, yes, we'll have preaching tonight".

I turned away, and went to where I would be alone. I knelt down and gave myself to the Master. I asked Him to use me for His glory, without any regard for consequences, to me. When the time for services arrived I was in the pulpit.

I don't believe that I have ever seen as many children in any one community as I saw in this. There was considerable space between the pulpit and the benches on either side and in front. The sisters would spread down some quilts and the entire space would be occupied with these and the babies. I had told them to bring along the little ones, and let them have a good time as well as the balance of us. On the above occasion they were there. One good sister could find no room on the floor for hers, and she spread down a quilt near me, in the pulpit, and dumped her little darling down on that. Some of the older of these babies would take a notion, now and

then, to swap hair. They also engaged in a bawling match. Their mothers were distressed, for fear that their bawling would bother me. I told them that unless there were some who could bawl louder than I, we would have no trouble.

Services began on time, and for one-half hour I was as crazy as a loon. It seemed to me that the Holy Spirit used every power of my mind and soul. The pastor, and many of his people, went wild. I did not say a thing about what he had told me. I knew that the church was in a miserable, back-slidden condition, and told them so. I gave an opportunity for all, members and those who were not, who wanted to pray and to be prayed for, to come forward to the front seats. The sisters began to move the babies, and for a while it appeared that everyone in the house was moving, or trying to, in some direction. Prayer was offered by the pastor, and such a prayer. Several were happily converted while kneeling, others were weeping and others were rejoicing. When we arose from our knees, I took my seat and looked on. I did not say another word. The pastor said, "No one but the devil wants this meeting to close. Services tomorrow as today".

I continued with them until the close of the week. A great many were saved. The revival spirit remained with the church through the next year. The brother who helped the pastor the next summer, told me that the meetings began with a revival. A great many united with the church and most of those who did so, dated their conviction back to the meeting of the previous year.

We sing, "Stand up, stand up for Jesus". It is a good thing to do, but we are at our best, when we are willing to FALL for Jesus, if need be.

DR. A. J. BARTON COMES TO THE HOME MISSION BOARD

B. D. Gray, Corresponding Secretary

It gives me great pleasure to announce that Dr. A. J. Barton has been elected by the Home Mission Board as Superintendent of the Department of Church Extension and that he has accepted and entered upon the work. There is no one among us more widely and favorably known than Dr. Barton for his intelligence about our denominational work and his loyalty to our whole denominational program. There is no need to introduce him to the brotherhood but the brethren everywhere will congratulate the Home Mission Board on our good fortune in securing Dr. Barton as the head of our Church Extension Department.

He was at one time Assistant Secretary of the Foreign Mission Board, later connected with the Home Mission Board as Superintendent of Negro work, State Secretary in Arkansas, at the head of Baptist Educational work in Texas, Superintendent of State Missions in Missouri, his last position being Executive Secretary of the Unified Program Commission of Southern Baptists, where he rendered a notable service. Moreover, Dr. Barton has held some of our foremost pastorates, the most conspicuous being that of the First Church of Waco, Texas. He comes to us in the full maturity of his manhood with a rich and successful experience.

His varied experience, sound judgment and consecration under the blessings of God guarantee a successful career in his new and important position with the Home Mission Board.

We beg the sympathy and prayers of the brotherhood for Dr. Barton in his new work as also for all the work of our Home Mission Board.

Home Mission Rooms,
Atlanta, Georgia.

Brother J. H. Gunn was called to Long Beach last Sunday and will probably accept. He finished his work at the Louisville Seminary in May, and is a man zealous of good works.

A MISSIONARY CASE

By Rebecca Edmonds, Secretary

He is a youth, seventeen years of age. He was born in a Catholic family, reared in a Catholic environment, had never attended a Baptist or a Protestant service. He was brought to the Southern Baptist Hospital in New Orleans for treatment. While here he learned of the Gospel through Christian nurses, read a Bible a great deal, and was converted. Upon returning to his home after his long stay in the hospital, he learned that there was no Baptist Church in the parish or county. The only Protestant place of worship was a Methodist Mission several miles from his home. The young fellow went there, told his Christian experience, and joined the Methodists. He was driven from his home because of his Protestantism. Nevertheless, he has stood true to his new faith, opposition and persecution not frightening him.

Thus the New Orleans Baptist Hospital carries on its missionary work in this Catholic State.

RUMANIAN PROTEST IS SIGNED BY BAPTISTS OF NAZARETH

By J. H. Rushbrooke, D.D., Baptist
Commissioner for Europe

I have received a letter from the Rev. S. Mesa from "The Lord's home city" in the following terms:

"With the gentle breezes from Galilee I send you my best Christian and brotherly greetings, asking the Great Man of Galilee to bless you and your works according to His greatness.

"It is long since I read about you in our American papers and wished to have the privilege of writing you, therefore I count it a pleasure to have this chance to write you these lines.

"Bro. J. Wash Watts of Jerusalem sent me your letter and the copy which you want us all to translate to our language, sign and send you.

"It is long since I read about our poor Rumanian brethren. We are very sorry for them. When I read the letter about these brethren all brethren here were greatly excited and we offered a warm prayer to the Father asking Him to help them.

"Enclosed you will kindly find the said paper written and signed in Arabic trusting that the Lord will use it to their escape of the persecutions.

"I will be very glad if you will kindly tell me the good results."

The document enclosed is so interesting that I propose to reproduce it in facsimile.

Feeling is strongly roused in regard to Rumania. Thousands of signatures have been received from Hungary, France and other lands. It would seem as if almost every Irish Baptist has signed, and from Wales and Scotland and many parts of England the forms are pouring into the World Alliance office. From America millions of signatures are expected. But of all the forms I have seen, this from Nazareth is the most thrilling.

I am sorry to add that recent reports from Rumania indicate no improvement in the situation. Evidently a hard fight lies ahead.

The Spirit of Bunyan's Enemies Still Lives!

The activities of the Rumanian Government are once again illustrated by the following translation sent to me of a document from the Ministry of the Interior. It is order No. 24287/1927.

"The Minister of Cultus and Arts has informed us by the communication No. 43255/1927 that although Baptist propaganda has partly been regulated through the order that in spite of persons not being able to preach unless authorized by the Minister of Cults, and the Baptist ministers who have authorization to preach having the consent only for certain places, the department has been informed that there are cases of authorized preachers of the Baptists overstepping

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

A NEW CREATION

In the margin of the American Revision the translation of Paul's message in 2 Corinthians 5:17 is, "If any man is in Christ Jesus there is a new creature." Not as in the text, "He is a new creature, or creation", but there is a new creation. It is not simply that he is made new, but that everything is different, everything is made over. That this is the meaning seems clear from the words that follow, namely: "The old things are passed away; behold, they are become new". Everything is different. It is worth studying about; and worth getting right.

Of course, everything is different because he is different. The change in the man has made everything different, everything new. It is a new world in which we live.

When a man is transported from one situation to another, the whole world is turned around. Is England east or west of you? That depends on where you are in the world. Do you turn a screw to the right or left when you want to insert it in a plank? That depends on whether you are putting it into the floor or into the ceiling over your head. The same direction in turning it to get it into the ceiling will take it out of the floor. Or, suppose you are turning a cut on a water pipe, where the ends of two pipes come together. The same motion that tightens it on one pipe will loose it from the other.

The world and all that is in it, the whole universe is against the man who is out of harmony with God. The stars fight against Sisera. But the sun and moon favor Joshua; and the Lord sends the storm to discomfit the enemies of his people. That which is a pillar of fire to Israel is the shadow of darkness to the Egyptians. All things work together for good to them that love God to them that are called according to his purpose. The man in Christ can say, "All things are of God". He finds his place in the world, in the universe. He finds his mission in the world. All the forces of the universe are friendly to the children of God. If any man is in Christ Jesus, there is a new creation. Old things are passed away; behold, they are become new.

GO IN THIS THY STRENGTH

These are the words of the Angel of Jehovah to Gideon as he called him from threshing wheat in a hiding place to deliver Israel from the Midianites. And the Angel of God looked upon him and said, "Go in this thy strength". The Angel of Jehovah here is doubtless our Lord who became known to us in after generations as the Son of God. He has always been God's means of revelation and communication. He is the Word who in the beginning was with God and was God, through whom all things were made.

What and whence is the "strength" or might of which he speaks? The answer is found in the words "And the Angel of the Lord looked upon him". The vision of God, one look from him, to

be face to face with him, will fit us, strengthen us, inspire us for any task which he gives. Without this there is no strength for any task and no disposition to perform it.

How strangely one is all the revelation of God. How harmonious the teaching of the Book all the way through! How identical the experience of his servants and saints. God "appeared" to Abraham; he became manifest and real to him. That made him a saint. God "appeared" to Jacob and this changed him entirely, changed his character, his very name, his course in life and all subsequent religious history. God "appeared" to Moses in the burning bush, and again at Sinai, and Moses was henceforth "the servant of God"; "He endured as seeing him who is invisible." And so on the way down the line of prophets and saints; to Joshua, David, Solomon, Elijah, Isaiah, Ezekiel, Daniel, "unto all the apostles", to Paul. The thing that made them what they were. It was seeing the Lord. "And they shall see his face . . . and they shall reign forever and ever."

Our weakness is that God seems far off. Our strength is when he comes near. The courage of the disciples revived when they could say, "We have seen the Lord". Paul said, "Have not I seen the Lord"? And this made him an apostle. It is said that whenever a soldier or officer came into Napoleon's presence, he would not hesitate at any duty assigned. One look from this fascinating man of destiny, would send the soldier joyously to duty and to death.

How we need today to cry unto the Lord, like Israel did when they were oppressed by the enemy, until the Lord "appeared". If there is one man who has come face to face with God, to whom God has revealed himself, then the work of deliverance has begun. In every case the revelation of God resulted and results in a profound consciousness of our own weakness and worthlessness. Abraham was very reverent in his approach to the angel of God who told him of the impending doom of Sodom. Moses said, "I cannot go; I am no speaker". Gideon said, "My father's house is least in Israel and I am the youngest of these". David said, "Who am I that God should thus select me"? Solomon said, "I am as a little child". Isaiah said, "Woe is me; I am undone, for I am a man of unclean lips". Peter said, "Depart from me, O Lord, for I am a sinful man". But this is God's way of fitting them for the task, to know the utter inadequacy of the flesh, that the power of God may rest upon us. To such as these God says, "Go in this thy strength".

God gives strength for service. He says, "Go". He will not give strength to sit still. People need not expect the power of God just to enjoy the luxury of looking at it. "Go in this thy strength." The strength is given as we serve. Gideon saw the demonstration of the power of God when he went on with the work. The people rallied to him. And even with a handful of followers, selected from the multitude, he put to flight the armies of the aliens. "Let God arise, let his enemies be scattered."

Eamon DeValera, who once called himself president of the Irish Republic, has heretofore declined to take the oath of allegiance to the British King and so could not take his seat in the Parliament of the Irish Free State. Now he sees a chance to make trouble and he has taken the oath with several other companions and taken his seat in the parliament. But he says he does not consider the oath binding on his conscience or conduct and will feel free to disregard it whenever it suits him. That seems to be the sort of conscience—some Catholics at least have about an oath when it comes to political allegiance.

Dr. Ingram, pastor at Biloxi, feels a responsibility for the regions around him and together with Missionary Hamil and other pastors is seeking to put on an evangelistic campaign for the neglected portion of his city. Like all the coast

country, the city is spreading and growing. Many Baptist families and people of no religion are coming in and the State Board will be asked to put some of the evangelistic force into this territory. It looks like a preacher and singer with a tent could find work here for twelve months. A visit here will move anybody's heart. The church at Biloxi has developed finely in the last few years, and many of the members can be utilized for this campaign.

We were not able to hear all the speakers and teachers at the Encampment, but if the others were as good as those we did hear, the program was well worth going a long way to hear. Drs. Henderson and Holcomb and Neal brought great inspirational messages, as did also Brother Harrell of the Sunday School Board. We saw most of the pastors from the coast churches, the men who are putting up a great fight for righteousness and truth. We hope this Encampment will strengthen their hands. We could but wish that a multitude of their folks could have been brought under the influence of this meeting. Many pastors from up the State could not attend because of being engaged in meetings.

Many who had formerly had Brother T. L. Holcomb for pastor were delighted to hear him at the Encampment last week. He told this among other helpful stories out of his experience in his present pastorate. On leaving home for a vacation he appointed from the pulpit a brother, who had never taken active part in any public service, to conduct the next prayer-meeting, not giving him a chance to decline. On his return he was anxious to know how the brother came out, and was told that he talked on the Prayer-Meeting. "What did he say about the prayer-meeting?" "He said you had had enlargement campaigns for Sunday School, for B. Y. P. U. and for the W. M. U. But you had never had an enlargement campaign for the prayer-meeting, and that the prayer-meeting was the heart of the church's life." That was "nuff sed". The next Sunday the pastor appointed this brother as chairman of a committee for the enlargement of the prayer-meeting. And it was enlarged. It is quite possible this might be tried out to advantage in other churches.

When Paul writes to the Thessalonians about their "work of faith, and labor of love and patience of hope", nobody has any difficulty in understanding that he means work that is a result of faith, labor that is a result of love and patience that is produced and sustained by hope. So when we read in Matthew or Luke that John came preaching the "baptism of repentance", there ought to be no difficulty in seeing that the baptism is the result of repentance. It was the immediate consequence and evidence of repentance. The repentance that produces baptism is unto remission of sins. The purpose to obey the command to be baptized is generally sufficient evidence of repentance; it is proof that a man has repented and secured the forgiveness of sins. But not always. There were some who came to John to be baptized of him, whom he refused to baptize. He did not believe in the genuineness of their repentance. He told them to bring forth fruit worthy of repentance, that would be unmistakable evidence of repentance. John dealt with each case as the need seemed to require. But don't forget that it was the repentance that obtained the remission of sins. The words in the second chapter of Acts have the same meaning. He said, "Repent ye, (and be baptized as a proof of it) every one of you in the name of Jesus Christ unto the remission of your sins". It is the repentance that secured the remission of sins. It is the turning to God that secures mercy and pardon. If the repentance is genuine it will be evidenced by obedience to his commands.

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The Religious Herald can't get it out of its system that the large amount designated to foreign missions by givers over the South is due to their dissatisfaction with the program. A much simpler explanation is that the foreign mission board has had men going all over the South making special pleas for foreign missions, and beside these agents, it now has over a hundred foreign missionaries at home, many of whom are doing the same thing. And they are working for foreign missions. Beside this, the board capitalizes its inability to send missionaries unless somebody provides specifically for them, which is an appeal for money to be designated to foreign missions.

We were not among those who objected to the Executive Committee of the Southern Baptist Convention having an executive session. There was so much confusion with all the promotional brethren present that the only way out was an executive session. We seriously doubt if the promotional annex is worth what it costs. We now have a publicity agent in Mr. Burkhalter, who ought to be sufficient. The men connected with State and Southwide boards and institutions were purposely eliminated from the Executive Committee by the Convention, for what were considered good reasons. It would not then seem proper for them to be in any way restored to membership on the committee by any indirection. The promotional addition was an after-thought to salve the feelings of brethren. In the language of Van Horn, "we hope they don't feel hurt".

FROM THE BAPTIST BIBLE INSTITUTE

New Orleans, La.,
August 1, 1927.

Dear Brother Editor:

Owing to the necessity of cutting down even further our expenses at the Baptist Bible Institute, due to our financial condition, I wish to state to the Baptist brotherhood that Dr. George H. Crutcher has been released, for twelve months without salary, from the work as head of the Department of Evangelism. True to his noble and generous nature and manner of life, Dr. Crutcher took the initiative in the matter, and his most unselfish proposition was accepted by the Executive Committee of the Institute.

We regret that even for a short period we shall be deprived of the presence, lectures and counsel of Dr. Crutcher at the Institute, but feel sure that he will be abundantly blessed during the year, and hope and pray that the Lord's people may respond to the needs of our institution in such a liberal way that we shall have the dawning of a brighter financial day in the not distant future.

Dr. Crutcher is a superb evangelist, and one of the wisest denominational counsellors we have in our ranks. He has been supplying Calvary Baptist Church, St. Petersburg, Florida, during the summer, and there is no doubt about his being constantly in positions of usefulness where he will always count for the kingdom of God and for the Baptist Bible Institute which is dear to his heart and ours. His work in the Institute will be carried on by other professors, especially by his able and brilliant assistant, Dr. L. Bracey Campbell.

It is encouraging to note that the prospects are bright for the largest attendance next fall that we have ever had at the Baptist Bible Institute. We solicit the earnest prayers and hearty co-operation of our Baptist people in behalf of the Baptist Bible Institute that it may fulfill its divinely appointed mission in New Orleans, a strategic center of need and opportunity.

Fraternally yours,

—B. H. DeMent.

A new Baptist Seminary will be launched at Portland, Oregon, for brethren in the Pacific Northwest. It will be of the fundamentalist faith, having Drs. John Marvin Dean and W. T. Milliken as promoters.

Convention Board Department

R. B. Gunter, Corresponding Secretary

SUGGESTIONS

FOR DISTRICT ASSOCIATIONS

The writer has been attending district associations for the past six years. Prior to that time he spent three years, making nine years in all. During this period of time he should have learned something which will be helpful to others. Seeing the need for some changes the following suggestions are offered for the consideration of those interested in this work:

A—Too much of the time during the session of the association is spent on matters which are already familiar to the majority of the people. In some associations much time is wasted in reading letters from the churches. Much time is also wasted in reading reports on the various phases of our work. All that should be given in reports should be the facts and the recommendations. The remainder of the time should be given to discussion and preparation for the work ahead. In many cases the associations adjourn and the people go home without any definite plans for the future. There is no objective whatever. The associations are mainly social gatherings. This ought not so to be. These meetings should be the liveliest conventions of the year.

B—Busy business men and people with plenty to do do not take interest in the associations for the reasons given above and we should not criticize them for it. They feel that time is wasted and much of it is. The associations should meet with a well prepared program setting forth definite objectives to be considered and adopted. Always the people should go home with a larger program than they have had before. It should be definite so that everyone can understand it. All sermons and speeches should be keyed to progress.

C—To reach the goal set for next year by our Convention, it will be necessary to increase our contributions thirty-three and one-third per cent over receipts for the past year. For this reason we are sending to the district associations for their consideration the goal for each church for next year, which goal includes the thirty-three and one-third per cent increase. While we want you to bear in mind that this is merely a suggestion, yet in order to do constructive work and to make advancement we must have an objective. It is preferable that the associations in session shall vote on this goal, agreeing to make it their objective for next year. This does not mean that it is binding, but it is used as a working basis. It is also important that the clerk of the association shall report to the Board office the vote of the association with reference to this matter. We can then go to the State Convention in November expressing the sentiment of the various associations with reference to the future of our work.

SUGGESTED ORDER OF PROCEDURE FOR DISTRICT ASSOCIATIONS

1. Prior to the meeting of the association, the Program Committee should prepare a definite program and be ready to present it to the association immediately upon organization. The association could then vote on the program. It is usually well to adopt it with the understanding that the necessary changes and modifications can be made if the necessity arises.

2. In the meeting of the association a well prepared devotional service should be engaged in.

3. The presentation of letters from the

churches.

4. The organization of the association.

5. Appointment of four committees—

(1) A committee on digest of letters whose duty it shall be to ascertain the facts contained in the letters from the churches and present the digest at the proper time to the association. This should be done as early in the session as possible. This committee can also serve as the finance committee.

(2) A committee on Cooperative Program whose duty it shall be to give a brief statement of the achievements of the previous year and to suggest plans for the completion of the work for this present year and also for the ensuing year. This will include plans for taking pledges from the 4th through the 11th of December of this year, the payment of which pledges will begin January 1, 1928, and conclude with December. This committee should also consider the suggested goals for the churches for next year and make recommendations concerning same.

(3) A committee on nominations whose duty it shall be to name the time, place and preacher for the next session of the association.

(4) A committee on resolutions and recommendations to which may be referred resolutions and recommendations which may need some careful consideration before presenting to the association for general discussion.

6. The Associational Sermon. This sermon should sound forth the marching orders for the churches. Nothing helps an association more than the right kind of a sermon and no sermon puts spirit into the people unless it has a forward look and an accelerated step.

7. The remainder of the time should be given to committee reports with principal emphasis on the report of the committee on our cooperative work. In this, definite plans should be made for completing the present year's work by planning to collect all outstanding pledges and by raising as large contributions as possible from those who have made no pledge to our cooperative work. Next after this the association should give itself to the financial plans for the ensuing year:

(1) By determining to take the pledges in so far as is possible on the date set; namely, December 4th through 11th. Pledge cards will be furnished from the State Board office to all churches asking for them.

(2) There should be kept before the people the necessity for increasing their contributions over the previous year one-third. A worthy attempt along this line will be helpful. People are never enthusiastic until they are willing to advance.

(3) Reports on the various phases of our work should be very brief, including missions, education and benevolences. Missions will include our State, Home and Foreign work. Education can include our colleges, seminaries, W. M. U. work, B. Y. P. U. work, Sunday School work, and Stewardship work. Benevolences will include Hospitals, Aged Ministers' Relief, and Orphanage.

Finally, we would urge the importance of every member who can remain throughout the session. In many associations only one day is given to this work. We find that many people will remain only one day. For this reason it is important that we condense our programs and give ourselves strictly to the most vital part of our denominational program. The future should always have the first and the largest places in all of our deliberations.

(Continued from page 3)

the limits of the authorizations granted, preaching in places which are not permitted to them; others again do not have the necessary authorization, yet are selected as Baptist preachers. As the propaganda continues a danger, especially for the population which are found to live in a very low state of civilization and are therefore easily misled, we have the honour to ask you, Mr. Prefect, to have the goodness to order your subordinate officials to put a stop to the going about of these wandering preachers of this sect. For the Minister (Sgn.) Muciescu
For confirmation (Sgn.) Jand. Plutoner Stoica.

FACTS CONCERNING THE DEBTS OF THE EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION

At a recent meeting of the Education Board a committee was appointed to make a detailed report on the indebtedness of the Board and to submit the report to our Baptist papers for publication. The committee has gone to the records and has traced every item represented in the Board's indebtedness, both as to authority and amount. It is hoped that this statement will help to clarify a matter which has been and is the subject of considerable discussion. The following analysis includes the items of expenditure by the Board, that are responsible for its indebtedness:

Analysis of Indebtedness of Education Board Of Southern Baptist Convention May 1, 1919 to April 30, 1927

1	W. M. U. Fund	\$ 4,934.00	
2	Convention Expenses	6,437.67	
3	Inter-Board Commission	3,968.54	
4	Seminary Loan Fund	41,714.25	
5	Interest	20,541.77	
6	Ouchita College	49,177.76	
7	Louisiana College	24,469.19	
8	Montezuma College		
	1924-25	1925-26	
	\$7,582.03	\$25,000.00	32,582.03
9	Ridgecrest Bonds		150,000.00
10	New Bond Issue		18,123.45
	Com. and Exp.	\$15,978.45	
	Old Bond Exp.	2,145.00	
11	Nuyaka School		
	Property	\$ 7,500.00	
	Operation	1,362.98	8,862.98
			\$360,811.64

New Bond Issue—\$345,000.00

Taking these items in the order above mentioned, we find the facts to be as follows:

1. It has been the custom of the Boards of the Southern Baptist Convention to pay a share of the expenses of the W. M. U. of the South. The Education Board has paid each year to the amount of \$4,934.00.

2. The Education Board has also paid its share of the expense of the Southern Baptist Convention year by year, the total amount being \$6,437.67.

3. The five general Boards and the W. M. U. have been called upon to pay the expenses of the Inter-Board Commission. The Education Board has paid its part each year to the amount of \$3,968.54.

4. The Southern Baptist Theological Seminary was omitted in the allocation of the 75 Million Campaign funds, and it took care of its expense. Later the Convention instructed the Foreign Mission Board, the Home Mission Board and the Education Board to advance to the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary and the Baptist Bible Institute certain sums which were to be considered as loans to these institutions, and which the Convention promised to return to these three Boards at the end of the 75 Million Campaign period, in the event the expected over-plus from the Campaign should not be sufficient to reimburse these

Boards. At the end of the 75 Million Campaign the income from the Campaign had not reached its quota and hence, there was no over-plus from which these Boards could be repaid.

The Convention then adopted the plan of readjusting the percentages to these Boards as a means of repayment for these advances. The Convention changed its percentage to the Foreign Mission Board and the Home Mission Board, stating that the purpose of this increased percentage to those Boards was the Convention's method of returning the money which the Convention had instructed these Boards to borrow. The Convention was under the same obligation to increase the percentage to the Education Board and, thus, return the money it had been instructed to borrow. But, instead of increasing the Education Board's percentage, the Convention reduced that percentage.

While the sum of \$41,717.25 advanced by the Education Board to these three institutions might be considered small, it is in fact, 32.8 per cent of the amount that the Education Board received during the 75 Million Campaign for its operation. This means that practically one-third of its income was expended on this account.

5. The Board has paid out for interest to April 30, 1927, the sum of \$20,541.77. The major portion of this interest was paid for obligations outside the regular operating account of this Board.

6. At the beginning of the 75 Million Campaign the Education Board allocated to colleges in five "Special States" \$100,000.00 each upon certain conditions. Ouchita College, Arkadelphia, Arkansas, met all the conditions imposed. But, at the close of the 75 Million Campaign, the Board still owed Ouchita College, in accordance with its contract, the sum of \$49,177.76. Inasmuch as Ouchita College had accepted the promise of the Education Board at its face value, and had secured upon the basis of this contract a gift from the General Education Board of New York and gifts from the Baptist brethren of Arkansas for the endowment funds of the college, the Education Board felt itself obligated to pay this amount. The Board, therefore, borrowed the money and fulfilled its promise.

7. Louisiana College, Pineville, Louisiana, met certain parts of the conditions upon which the sum of \$100,000.00 was to be received from the Education Board. At the close of the 75 Million Campaign, the Board lacked the sum of \$24,469.19 completing its part of the contractual obligation to Louisiana College. It, therefore, borrowed the money and made this payment.

8. Montezuma College, East Las Vegas, New Mexico, was promised \$100,000.00 for endowment, but by the order of the Convention, the Education Board permitted Montezuma College to use the funds received from the Education Board for buildings and equipment. When it became evident that Montezuma could not begin its work without further help, the authorities of the College appealed to the Education Board, and the Board advanced the sum of \$25,000.00 as an over-draft against the future receipts for the college from the 75 Million Campaign. The State Mission Board of New Mexico executed a contract with the Education Board wherein it was agreed that the State Mission Board would refund to the Education Board any amount that might remain unsatisfied on its over-draft by Campaign receipts to the College. When the Campaign closed, the over-draft of Montezuma College amounted to \$7,582.03. The College and the State Mission Board were not in a position to refund to the Education Board this amount. The Board relieved the New Mexico Baptists of this obligation and assumed it as a part of its own indebtedness. By order of the Convention, the Education Board borrowed \$25,000.00 and loaned it to Montezuma College. So far, this loan has not been paid. The Board took up this note at the bank and entered this amount in its bond issue obligation.

9. When it became necessary to improve the

Ridgecrest property in order that it might serve its purpose, the Education Board bonded the property to the amount of \$150,000.00. This amount was later absorbed by the new bond issue of \$345,000.00. The \$150,000.00 is the entire indebtedness on Ridgecrest developments and operations, although the property is behind the entire bond issue of \$345,000.00.

10. The cost of recalling the old bonds and issuing the new series amounted to \$18,123.45.

11. The Nuyaka property, when acquired by the Education Board, had on it a mortgage amounting to \$7,500.00, which was assumed by the Education Board. This mortgage was lifted by the new bond issue. The Nuyaka School has had a debit of \$1,362.98 for operations. The total amount of the indebtedness on account of the Nuyaka School is \$8,862.98.

You will observe from this schedule that the larger part of the \$345,000.00 of indebtedness has to do with obligations outside the operating functions of the Education Board. Counting the Ridgecrest and Nuyaka indebtedness, the amount that should properly be charged to the Education Board program is \$157,841.33.

It should further be noted that the Education Board has made no obligations without first having received its instruction from the Southern Baptist Convention. In some cases these instructions were made when the advice and sentiment of the Education Board were to the contrary.

The Umatilla property does not come under the Bond issue since the Board has no indebtedness on that property. Under the contractual agreement, this Board can have no indebtedness at Umatilla either from expense of improvements or operations.

Respectfully submitted,

D. S. Campbell,
Chas. A. Brown,
Mrs. J. T. Doster,
Committee.

CONTRIBUTIONS FOR FLOOD RELIEF

Amount received to July 26th	\$5,241.28
"A Friend", Johnston Sta.	3.00
Natchez, Franklin Co.	100.00
Oxford, Lafayette Co.	80.42
Meridian 8th Ave., Lauderdale Co.	11.00
Flora Bible Class of Men, Madison	21.00
Senatobia W. M. S., Tate Co.	35.25
Hopewell, Franklin	2.50
Biloxi 1st W. M. S., Harrison	5.00
Mrs. T. J. White, Hub, Miss., R. No. 1	2.00
Rev. & Mrs. D. W. McLeod, Potts Camp	15.00
Shubuta, W. H. Patton, Clarke	10.00
Greenwood 1st, Leflore Co.	184.30
Bay St. Louis, Hancock	4.00
Byhalia, Marshall	75.00
Booneville, Prentiss	69.70
Lyon, Riverside	21.02
New Hope, Yalobusha	2.00
Sidon, Leflore	2.00
Marks, Riverside	25.00
Lallilee, Mississippi	2.00
Macon, Mrs. J. W. Deupree, Noxubee	15.00
Macon, Mrs. N. E. Moore, Noxubee	15.00
Mathiston, Zion	22.00
Miss Perla Clay Otken, McComb	5.00
Sandersville, Jones	5.00
Columbus 1st W. M. S., Columbus	14.00
Bethany, Hinds	5.60
Water Valley, Yalobusha	86.12
C. T. Johnson, Jackson	25.00
Drew W. M. S., Sunflower	25.00
J. M. Phillips, Shubuta, Miss.	2.00
Liberty S. S., Mississippi	22.40
Newton W. M. S., Newton	15.00
F. E. Pitts, Sr., Pontotoc, R. No. 3	5.00
Mendenhall, Simpson	47.50
Salem, Covington	16.55
Flora, Madison	52.93
JJ. H. Street, Columbus, Miss.	3.27
Cleveland W. M. S., Bolivar	10.00
Rosedale W. M. S., Bolivar	8.34

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Campbell, A. Brown, T. Doster, Committee.

FLOOD RELIEF

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Pascagoula 1st, Jackson	14.00
Batesville W. M. S., Panola	9.00
Picayune D. V. B. S., Pearl River	5.18
Picayune S. S., Pearl River	45.68
Picayune T. E. L., P. Pearl River	30.00
Salem, Oktibbeha	23.25
Utica, Hinds	95.00

\$6,534.29

S. O. S. CALL FOR FLOOD RELIEF FOR BAPTIST CHURCHES

The call is very insistent! Conditions in the flooded area with our pastors and churches are quite as urgent as they were two months ago. The Red Cross then was giving help in general. Most of that help is now exhausted. We must come at once in a great way to the relief of our distressed brethren in the flooded area.

We have nearly completed the survey and must begin right away to distribute the funds as they are received. Our brethren are in sore distress and immediate relief is urgent.

A Worthy Example—Who Will Follow It?

Moved by the distress of our Baptist pastors and churches in the flooded area, a young woman in a country community in South Carolina writes: "I will pay a pastor one-fourth time in a country church or among country people, that is \$25.00 a month, for a year. Would like to have name and address of pastor and can send first \$25.00 as soon as the address is received and on the last day of each month will forward check for the next month's pay. This does not interfere with my regular contributions to Cooperative program in my church. I have given nothing to the flood sufferers and would like to do this for a country church for the coming year."

This is very liberal! Are there not many others who will do likewise? We will select churches and pastors for individuals or churches who will supply one-fourth or one-half time preaching churches at \$25.00 and \$50.00 a month respectively. Shall we not have a number of churches, W. M. S., Sunday Schools, B. Y. P. U.'s and individuals who will meet the challenge of this generous young woman? The largest individual gift is \$500.00 from a noble Baptist layman of Maryland. We ought to have hundreds of individual Baptists in the South who would do likewise and rush forward the contributions that we may go immediately to the relief of our brethren.

Yours for help to our distressed brethren,

—B. D. Gray,

Corresponding Secretary.

Home Mission Board,
804 Wynne-Claughton Building,
Atlanta, Georgia.

Paul said to the Jews at Jerusalem that they were "contrary to all men". They were against a religion that would include all men in its efforts. They were against anything and anybody that proposed to give the truth and grace of God to all the world. Isn't that a strange state of mind? And yet we have people in Mississippi who spend their time and energy opposing those who believe in giving the gospel to the whole world and are trying to do it. They spend most of their pulpit energies denouncing those who are trying to preach the gospel to all nations. As Paul says, "Forbidding us to speak to the Gentiles that they may be saved". And then he adds, "The wrath is come upon them to the uttermost. The curse of God is on such as oppose the spread of the gospel of Christ."

It is said that the Fellowship Forum which has had a wireless broadcasting station has been refused permission to operate, and it is charged that the refusal is due to its anti-Catholic agitation. There is a serious question of free speech involved in this matter of radio permits.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE LAW OF THE TITHE

I. BEFORE CHRIST CAME

1. The Law Stated—"All the tithe of the land whether of the seed of the land, or the fruit of the trees is the Lord's: it is holy unto the Lord . . . and concerning the tithe of the herd or of the plot even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32).

(NOTE)

While it is stated in Gen. 14:20 that in Abraham's day people paid tithe to God, yet a definite command to that effect was not recorded until the day of Moses.

2. Curse For Violating The Law—"If a man will at all redeem aught of his tithe (10%) he (God) shall add thereto the fifth part (20%) thereof" (Lev. 27:31). "But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, even this whole nation." (Mal. 3:9.)

3. Blessings For Obeying The Law—"I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it". And (2) "I will rebuke the devourer for your sake and he shall not destroy the fruit of your ground; neither shall your vine cast his fruit before the time in the field saith the Lord of hosts". And (3) "All nations shall call you blessed": for (4) "Ye shall be a delightful land saith the Lord of hosts". (Mal. 3:10-12.)

II. SINCE CHRIST HAS COME

There is nothing in the New Testament which could lead one to believe that a Christian should be content with giving a tithe. I challenge any man to close his Old Testament, and without referring to it make out a program for Christian giving and stop with the tithe. "But", says one, "we can't do that because the tithe was a moral law, and a moral law did not end with Christ. Therefore, in making out our program we must base it on the tithe." Then I ask, "Who said the moral law did not end with Christ? Where did that idea come from? Certainly not from the Bible. The Bible tells us that "Christ is the end of the law". It further assures us that Christians are "not under law but under grace". And there is not a word of Scripture to suggest that the New Testament writers had in mind the "ceremonial" as distinguished from the "moral law". But, on the other hand, the Bible teaches that Jesus came to set up another Kingdom—a spiritual kingdom. Now, this new kingdom was to be entirely separate, distinct and different from the old or Jewish Kingdom. It was not to be dependent upon the old kingdom for anything. The subjects of this new kingdom have a different covenant (Heb. 12:24), a different organization (Matt. 16:18), a different sacrifice (Heb. 9:13-14), a different program (Matt. 28:19-20), a different message (Luke 9:60), a different moral standard and a different system of finance. The Bible declares that this new covenant, organization, sacrifice, program, message and morals are better (Heb. 8:6) than that of the old kingdom. It is, therefore, reasonable to conclude that the new system of finance is also better than that of the old. Therefore, Christians are to abide by the new, because it is better.

Yes sir, in the New Testament we find that Jesus gave us a new set of morals. Jesus and his apostles took up each of the moral

laws, one by one, and set them aside—threw them in the waste basket—and gave us in their stead something far better, higher and purer than the world has ever known before.

In olden times, if a man killed your dog, you would have a right, and would be expected, to kill his dog. If he knocked out your tooth or eye, you would be expected to knock out his tooth or eye. If he slandered you, you would be expected to slander him. If he loved you, you would be expected to love him. But, Christians have a new and higher set of morals. If a man should kill our dog, or injure us in any way, we are to treat him so kindly that we will overcome his evil with good. If one should slander us, and say all manner of evil against us, falsely, we are to rejoice and be exceeding glad. If one should hate us, we are to love him and pray for him.

In olden times, if a husband and wife could not for any reason agree, he could give her a bill of divorcement, set her aside, marry another, leaving her also free to marry another. But, Christians have a different and higher set of morals. Jesus said, "Whosoever shall put away his wife except for fornication, and shall marry another commiteth adultery: and he that marryeth her when she is put away commiteth adultery" (Matt. 19:9). In other words, Jesus made the marriage relation a sacred and lifelong union.

In olden times, the people observed the seventh day as the day of rest, and in it they were not expected to do any kind of work. But, Christians have a different and higher set of morals. We are to observe the first day of the week as a day of rest, and in it we are not only to refrain from all kinds of secular work, but we are to spend the day in the worship and service of our Lord.

In olden times, people were taught that one-tenth of everything they possessed belonged to God. They were bound by law to set that aside to be used by the Lord for the promotion of his work. But, Christians have a different and higher set of morals.

(To be continued)

DIPLOMAS AWARDED

In the Stewardship Class Held at Liberty Hill Church, Aug. 1-3

(T after name means Tither)

Mrs. C. E. Montéith	Floyd Garland T
Eva Seay	Nellie Teer
Lawson Seay	J. W. Teer T
Carlton McCullar	Mrs. A. S. Vick
Mrs. J. W. Teer T	Mrs. O. D. McCullar
T. A. Teer	Jonnie Teer T
J. M. Smith	Helen Teer
O. D. McCullar	Mrs. D. W. McCullar
Todd McCullough T	

From our Headquarters offices there was a good representation at the Encampment on the Coast. Mr. Mize and his wife; Miss Emma Smith of the mailing office; Misses Traylor and Slaughter from the W. M. U. office; Mr. Hodge and family from the Budget office; Mr. Byrd and Mr. Williams and Mr. Hunter and Miss Brown from the S. S. office; Mr. Wilds and Miss Durscherl from the B. Y. P. U. office. Most of these, like the editor, had some part on the program.

The Executive Committee of the Missouri Baptists has voted to get behind the campaign for the circulation of their state paper, and set it forward to 60 per cent of their constituency.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. P. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. JOHN W. BROWN, 3rd Vice-President, Tupelo
 MRS. E. R. SIMMONS, 4th Vice-President, Meridian
 MRS. E. N. PACK, 5th Vice-President, Hattiesburg
 MRS. L. L. TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. I. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY P. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study, Flora
 MRS. HENRY P. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, 1st District, Canton
 MRS. NED RICE, 2nd District, Charleston

MRS. C. LONGEST, 3rd District, University
 MRS. W. H. VAN LANDINGHAM, 4th District, West Point

MRS. W. J. PACK, 5th District, Laurel
 MRS. J. A. TAYLOR, 6th District, Brookhaven

Suggested Program for Associational W. M. U. Meeting

Devotional: Based on Watchword, "The Master is come and calleth for thee".

Hymn: "Jesus Calls us o'er the Tumult".

Appointment of Committees.

Reports from Local Societies. (Given by President or her Representative.)

Prayer for all societies and churches in Association.

Discussion of "Plan of Work" as given in Year Book. (Let some sister lead this discussion and make it a Round Table. Urge all societies to bring their Year Books.)

Hymn, Come Women Wide Proclaim.

Prayer that our Definite Plans may be carried out in each Society.

Talk: Our Ruby Anniversary. (Literature procured from W. M. U. Headquarters, Jackson.)

Prayer for power to Enlist Many Women and Young People in our Association.

Reports from:

Mission Study Leader.

Stewardship Leader. (Based on Mrs. Gunter's Leaflet.)

Personal Service Leader.

Hymn, Come Ye that Love the Lord.

Prayer.

Our Young People, Led by Young People's Leader. (A Demonstration Given by Some Auxiliary will prove Helpful.)

Prayer for our Young People.

Message from Associational Superintendent.

Reports of Committees.

Business.

Adjourn with Hymn and Prayer.

The above suggestion for a program is hereby given in response to the request of some of our Associational Superintendents. It is subject to changes, for local conditions often require discussions that cannot be given in a set program. There is sufficient material here for a full day. The Superintendent will divide it as seems best to her.

Beloved, let not one association fail to hold a W. M. U. Meeting, even though it be for an hour or so out under the trees while the brethren are busy with church letters. Many of our associations now hold separate meetings; but some do not, and often these feel that the little time allowed is not worth while. Indeed it is if we spend the time wisely. Remember the association is not so much a time for the Backward Look as for the Forward Look.

Three weeks ago we gave an excellent article on the "Intercessory League of Shut-ins" by Mrs. Burney. Last week our own State Leader, Mrs. King, brought us a heart message. Today we have a word from Mrs. Carter Wright, Chairman of Ruby Anniversary on this same theme.

Because this phase of the Work is one that should appeal greatly to each of us, it is thus stressed. Do not forget your Shut In friend, you who are strong and well and able to go out and come in as you please. See that the name of this friend is sent to Mrs. King; and then watch for the blessing.

"The Circle of the Upper Room", or, "The Intercessory League of Shut-ins"

Realizing that without the presence and power of the Holy Spirit, our efforts will be fruitless, we are sending out to a certain group of "the faithful" a call to prayer. This group is composed of those rare souls who love the work of the Kingdom but are denied active participation therein by reason of physical infirmity. We usually speak of these friends as "Shut-ins". They may be fourscore or they may be young; but just now, they cannot be in the thick of the battle. However, if they be women of Prayer—effectual, fervent prayer—they can render the service that is of all kinds most indispensable.

We are asking that in each state a group of shut-ins will band themselves together for a holy purpose of praying at least twenty minutes every day for the power of the Spirit upon the workers that the Ruby Anniversary plans may be carried out for the glory of God.

Then let the call be sounded from place to place 'till these devout souls are enlisted in this great work. Their names should be sent to the state leader of this prayer-group; and from time to time she will communicate with the members of her circle.

Thus shut out from the world but shut in with God, these friends—though perhaps sundered far "Will meet around the Mercy Seat where Jesus answers prayer" and "with one accord with prayer and supplication" will they intercede—each in her own "Upper Room"—for those actively engaged on the field.

The following card is suggested as a means of binding more closely together those who as shut-ins agree thus to intercede:

INTERCESSORY LEAGUE OF SHUT-INS

1888

We need the power of united prayer for the consummation of plans fostered by the Baptist W. M. U. of the South in celebrating its Ruby Anniversary. We want to make 1928 great in reports of enlistment, organization and gifts.

Victory depends on prayer, work and sacrifice, the most potent of which is prayer. The workers bespeak your prayers, dear shut-in sisters, as their most cherished asset. The appealing tenderness of your intercessions shall be as streams of gold, mingling with the flood of Daily Petitions, brightening every shadow that may arise. Our prayer for you is found in 3 John, 2nd verse.

Please sign this card, enclose in envelope and send to:

State Leader of "Intercessory League of Shut-in".

Pledge

I gladly covenant to pray daily for the consummation of these great plans, and for the host of workers.

Signed.....
 The three great objectives for which this League will pray are:

(1) That we may win forty thousand new members in our existing organizations by the close of 1928.

(2) That we may have a forty per cent increase in number of organizations by close of 1928.

(3) That we may reach our financial goal of four million dollars during 1928.

"It is the Lord's appointment!

Whatever my work may be,

I am sure in my heart of hearts,

He has offered it to me".

Shall we not gladly accept?

—Mrs. Carter Wright,

General Chairman of Ruby Anniversary.

Correspondence Courses

Young People's Department Woman's Missionary Union

Sunbeam Course

Text Books

Sunbeam Manual, How to Shine.....	free*
Union Year Book.....	free*
The Unfolding Life.....	\$1.25
Picture Work.....	.35
Enrollment fee.....	.50
Cost.....	\$2.10

Topics

Lessons I-II—Organization.

Lesson III—Prayer and Giving.

Lesson IV—Standard of Excellence.

Lessons V-VIII—Child Study.

Lessons IX-XI—Story Telling.

Lesson XII—Program Making.

Y. W. A., G. A. and R. A. Course

Text Books

Manual of the Organization.....	free*
Union Year Book.....	free*
Holding the Ropes.....	\$1.25
Bible Conception of Missions.....	.10
Prayer and Missions.....	.10
Enrollment fee.....	.50
Cost.....	\$1.95

Topics

Lessons I-IV—Organization.

Lesson V—The Bible and Missions.

Lesson VI—Prayer.

Lesson VII—Music.

Lesson VIII—Giving.

Lesson IX—Personal Service.

Lesson X—Mission Study.

Lesson XI—Winning the Individual.

Lesson XII—Program Making.

Extra Reading (desirable but not required for certificate.)

The Girl in Her Teens.....\$1.10

Our Big Boys......75

*NOTE: The Manuals and Year Book are secured from your state W. M. U. Headquarters, they are not sent from the Birmingham office.

Baptist papers are now under the necessity of advocating their own claims. We feel much as Paul did in writing Second Corinthians. We don't like to boast ourselves, but it needs to be done for the sake of all the causes for which our papers stand. Remember Paul said, Do we need letters of Commendation to you or from you? Are ye not the proof of our divine commission? "For I ought to have been commended of you." Now for a recompense in like kind (I speak as unto my children), Be ye also enlarged." The bigger number of Record readers, the bigger the Christian life and work.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Another Associational B. Y. P. U. Organized

During the week beginning July 10th it was the privilege of both your State Secretary and State Junior-Intermediate Leader to work in Prentiss County. Each afternoon Miss Duerchl went to Thrasher and each afternoon Mr. Wilds went to Wheeler, then each evening during the week we served in the Booneville Church. It was a most pleasant week's work with a good interest manifested by the leaders of the B. Y. P. U. work in these three churches, and the results were most gratifying. Bro. Olander, the successful pastor at Booneville and a pastor whose interest and efforts reach out to every church in the county, had planned the work before we reached there, and he planned for all the unions of the county to come together on Friday afternoon for the purpose of organizing an Associational B. Y. P. U., so Friday afternoon came and the other B. Y. P. U.'s met the Booneville unions at the Booneville Church and there the organization was perfected with the following officers elected: President, Rev. C. J. Olander; Vice-Presidents, Harvey Lauderdale, Vance Cullum and Miss Will Lany McElroy; Junior-Intermediate Leader, Mrs. W. B. Jones; Secretary-Treasurer, Mrs. Claud Gray. The officers were appointed as a Program Committee and the date set for their first meeting to be held with the Wheeler Church on the afternoon of the fifth Sunday in July. We are glad to welcome this new Associational B. Y. P. U. into our ever growing number of such organizations, and so we look forward to seeing Prentiss County 100% in B. Y. P. U. before many months shall have passed.

Marks and Belen Cooperate in Study Course

Every evening for five days the three B. Y. P. U.'s of Marks Church and a group of the Senior B. Y. P. U. of Belen met in the Marks Church for a B. Y. P. U. Study course. The pastor and one or two others from Lambert were also present in several of the meetings, but Belen and Marks went on through the examination. Mrs. Causey, Junior Leader of Marks, taught the Juniors, Miss Martha McArthur taught the Intermediates and your State Secretary met with the Seniors. About sixty were enrolled during the week, some of these, however, dropping out when the last night came with its examinations. Our program outline was a short devotional service to begin with, class work, then an intermission where we demonstrated each evening the "Closing Assembly" of the General Organization, another class

period and we were dismissed. The three Manuals were used as textbooks.

Yockanookany Seniors Have Study Course and Organizes

The Yockanookany Church recently had the pleasure of having one of our summer workers, Miss Annie Averett, help them in organizing and having a study course. The ones receiving awards were: Mrs. Elsie Sanders, Mr. and Mrs. E. W. McMillan, Blanche and Lottie Hollingsworth, Mattie and Lucy McMillan, Erma Hayes Langdon, Vera McMillan and Ervin McMillan. The officers elected were: Director, Mr. Malcomb Sanders; President, Ervin McMillan; Vice-President, Lucien Langdon; Secretary, Vera McMillan; Corresponding Secretary, Mildred McMillan; Chorister, Selma Feston; Treasurer, Mattie McMillan; Pianist, Mrs. Elsie Sanders; B. R. L., Mrs. E. W. McMillan; Group Captains, Erma Hayes Langdon and Jack Burt. This report is sent in by the Corresponding Secretary. We welcome them into this new relationship.

Providence Church, Neshoba County

Here is a letter in part from Miss Verna Ryals from the Senior B. Y. P. U. of Providence Church: "Since June, 1926, when the first B. Y. P. U. was organized in our church we have successfully kept the Senior and Junior B. Y. P. U.'s going. Interest is even increasing and our work is growing. On June 26, 1927, another forward step was made when the entire B. Y. P. U. was reorganized. We graded our work into THREE strong unions, a Junior, an Intermediate and Senior. At our next meeting we are to organize an ADULT union, and we feel with four strong unions our work will be stronger than ever before. The officers of our unions are as follows: Seniors—Pres., Marvin Ryals; Vice-Pres., Robert Woods; Sec'y, Ruth Woods; Cor Sec'y, Virgie Pearson; B. R. L., Floyd Hobby; Chorister, Marvin Ryals; Pianist, Neva Clark; Group Captains, Neva Clark and Verna Ryals. Intermediates—Leader, Mrs. Mary Lee; Pres., Donnell Willis; Vice-Pres., Troy Wood; Sec., Jell Wood; Cor. Sec'y, Ural Manning; B. R. L., Mrs. Mary Lee; Chorister, Mabel Morris; Group Captains, Mabel Morris and Harvey Ryals. Juniors—Leader, Lavada Ryals; Pres., Katie Veal Willis; Vice-Pres., Neva Ryals; Sec.-Treas., Vernice Woods; Group Captains, Odell Wells and Mary Sue Willis; Sponsors, Mrs. Effie Morris and Mrs. Benna Clark. With this corps of officers we are looking forward to great work."

Springville Reports an Intermediate B. Y. P. U.

A letter from Mrs. W. C. Sledge of Springville, Mississippi, tells of their recently organizing a splendid Intermediate B. Y. P. U. She writes to ask for tracts, etc., which is the best way to start. Getting information and using it will help any B. Y. P. U. Another interesting thing she states is that "We are GREEN but GROWING". Now that's a fine way to put it; no dead thing grows, does it? Their pastor helped them in their organization. We hope soon to be able to list them as one of our A-1 B. Y. P. U.'s.

ROCK HILL, COVINGTON CO.

Words are poor vehicles with which to express my feelings when I attempt to write up this meeting. Bro. H. C. Clark, of Bay Springs, Miss., did the preaching. His preaching was true to Book. He didn't dodge anything, he preached the whole truth. One of the best services that we had was when he preached on Giving, at the close of which we had two or more conversions. There was a fine spirit throughout the entire meeting. It was very evident that the Spirit of God was there, convicting and converting, and the Christians were taking a new stand for Christ. I feel that we had an old time revival. The people came, they listened, they sang, they prayed and Clark preached and God gave the increase. We received 23 for baptism and 4 by letter. Bro. Clark is a fine yoke-fellow. We praise God for the success of the meeting.

—L. I. Thompson, Pastor.

CROWDER

One of the most fruitful meetings in which it was ever my privilege to engage closed at Crowder last Sunday night. Bro. C. T. Johnson did the preaching and Bro. Curtis Hall led the singing. Everything seemed right for the meeting. The membership of the church had it upon their hearts, evidenced by a number of prayer services and planning for it in other ways.

A religious census had been taken which definitely located those outside to be reached.

It rained every day during the meeting and the election came right in the midst, but these seemed to detract but very little. The people came in great crowds day and night. The spiritual tide ran high—in fact, it was an old time revival. Bro. Johnson preached the gospel clearly and forcefully and gave the people an opportunity and they responded. Forty were added to the membership—twenty-five of whom were by baptism.

On the last night of the meeting the Church Covenant was read and the new members together with the old ones subscribed to it. The outlook at Crowder is brighter than ever.

—Walton E. Lee, Pastor.

ROME

Where time laughs at man's vaunting ambition, is interesting whatever way you look at it. Evidences of past pomp and power are mixed with present day activity and an evident ambition not to be satisfied with former glory. The present government is taking great interest in archaeology, but also is carrying out a most ambitious program of new government buildings, most of them very large and ornate, new street improvements, electrifying of the railways and also a big bridge over the Tiber.

The American tourist is everywhere to be seen, droves of them, all sorts of tour parties and methods of travel. Europe will be many millions of dollars better off after the present season. Prices, however, are not cheap by any means and the taxes being paid over here cannot be realized by any but those who have been here and seen.

When I return next fall I may have arrived at some conclusion regarding politics, but at present know too little and have picked up but little information.

Religiously, our work is reported to be quite difficult. Last Friday I visited St. Peter's and the Vatican and went from there to the Mamertine prison where Paul spent some of his last days. The contrast certainly aroused some strange and significant ideas in my thinking—the old "bond slave" and the modern self proclaimed "Vicar of Christ". Dr. Hurt and I attend the Baptist service here Sunday mornings.

Our plans call for us to sail from Naples next Friday night for Greece, Constantinople, Damascus, Jerusalem and Egypt, returning by Alexandria to Marseilles to England and from there home the first of September. I hope I may capitalize this summer for the Kingdom service, and will be glad to share it with the brethren when I get home.

Yours cordially,

—E. O. Sellers,
The Baptist Bible Institute,
New Orleans, La.

Dr. Whittinghill is well and sends regards to all his friends.

Brother E. L. Wesson hopes to celebrate his fifty years of ministry next year, beginning at 18. He is busy with his church building enterprise at Zephyr Hills, Dade City, Fla. He writes the following verses about Brother H. L. Johnson:

Not great as the world calls great
But faithful, loyal and true,
Serving God early and late,
Doing all that he could do.

I see him now tired and worn
But full of hope and prayer;
Pressing on from morn to morn
Though burdened down with care.

He doubted not, but believed,
Saying "The Bible is true".
Surely in heaven he was received
As trusting, and faithful too.

DOES PRAYER COUNT?

By S. D. Gordon

Prayer changes things. It changes things at the other end. It changes things at this end.

Today's talk is a simple story out of life that I know personally. So I speak with positiveness. It came to me direct from the man himself. He was born in Maine, college bred, trained in the law, a big man in physique and in leadership among his fellows, and a confirmed sceptic.

He moved to the Middle West, and later represented his district in the Lower House at Washington. One day, listening to an unusually exciting Congressional debate, the impression came to him, very quietly but quite distinctively, that God was right there. (He could prove logically that there was no God!) God was looking at him, thinking about him, and displeased with his attitude, and so on.

And he said to himself, "I guess I've been working too hard. I am getting morbid."

He had his long walk down by the Potomac, and his well ordered meal, and came back to his seat next noon in Congress. And so did the impression come back, quiet, distinct, clear. He was greatly shaken.

Then he returned home in the Middle West, for personal matters, and political. He was planning to secure the nomination of his party for Governorship. His party was dominant.

Reaching home his wife tactfully told him that two of them had made a covenant of prayer that he might decide to be a Christian. Instantly he thought of that Washington experience.

But he didn't want her to know how interested he was. So he asked in a careless tone when this praying began. He did some quick thinking back. And he knew that she had named the day when that strange impression first came.

He was greatly shaken. He was honest. He really believed there was no God. But he was a lawyer; used to sifting evidence. When these two women did something they called praying out by the Mississippi, something akin, of an unprecedented sort, happened to him down by the Potomac.

After a day of intense inner conflict, the next night he surrendered his strong will to the higher will. Then an old boy-time conviction from the early Maine days came back. And from that hour he gave his trained powers to pleading the cause of a new Client, and with marked power and results.

Then I got his wife's story. She had had a fresh touch with the Man that died. There had been a readjustment in his life. Some things, not wrong, but not best, went out, and others came in. The desire for her husband took on new life. A covenant of prayer was made, with an intimate friend.

That night, kneeling, a quiet inner voice seemed to say distinctly, "Are you willing for the results?" A second time and a third time the question came. Then she seemed to understand and said, "I am willing for anything you think good, if only

Henry may be out and out for thee."

What were the results for her? Well she was the wife of a lawyer with large practice and large income. She was the wife of the Congressman of that district. She would likely have been, so far as things political can be judged ahead, the wife of the Governor, and the first lady socially of the state.

She became a Methodist preacher's wife, with a very different income, and social status. Yet I have never met a woman with more of that fine beauty in the face that comes only when the heart is at rest.

Prayer changes things. It changes things at the other end; it will make any change you choose at the other end.

I told the story one morning to 2,000 business and professional men in Cincinnati, at a laymen's missionary convention. As I finished the talk the song leader was asked to sing a solo but declined. I wondered why. Then we were dismissed.

As I turned to go I found myself facing the song leader. Then I knew why he hadn't sung. With a fine control over the emotions stirring him he said, "Was that Henry Otis Pratt you were talking about?"

I said, "Yes." Gripping my hand hard he said, "The other woman in that covenant of prayer was—my mother!"

DOES TITHING PAY?

By Ben Johnson

Chairman, Every Member Enlistment Campaign, First Baptist Church, Shreveport, La.

The semi-annual report of the Financial Director of the First Baptist Church, Shreveport, Louisiana, seems to warrant the statement that a TITHING PROGRAM certainly does pay the individual church.

Following the announcement of the resignation of the pastor of this church in December, we have been without a leader six months. One would naturally expect our work to be more or less disorganized and that we would be running behind in the support of our local work, and particularly in the support of Missions, and yet, this is not the case to any appreciable degree.

For the six months period ending June 30th, ninety per cent of the full budget for local and missionary causes has been raised, which is about as well as any church ever does. All bills have been paid and there is a substantial cash balance in the treasury. During this first six months period, our church contributions total more than \$56,100.00, including gifts of \$28,800.00 to missions, \$20,000.00 of which goes to the COOPERATIVE PROGRAM UNDESIGNATED.

A very large percentage of our membership believes that the tithe is the minimum standard of Christian giving and these have covenanted with the church to practice it, and so our financial work goes on in a very satisfactory shape, even though we have been without pastoral leadership practically the entire time since our Every Member Enlistment Campaign the first week in December.

"Bring ye all the tithes into the storehouse", and "upon the first day of the week let every one of you lay by him in store" is the Scriptural program and is our aim and policy, and God is blessing our adherence to his Word.

COLLINS

The Collins Baptist Church, at Collins, Miss., regrets to lose their pastor, the Rev. James B. Parker, who resigned Sunday, Aug. the 7th, to accept a pastorate at the First Baptist Church at Ridgley, Tenn.

Rev. Parker came to Collins almost two years ago, at a time when the church was badly in need of an active pastor, following the illness and death of Dr. John T. Christian, who was pastor at the time of his death.

During Brother Parker's pastorate in Collins a church debt of \$4,000.00 was paid off, and the young folks enlisted in the various branches of the Baptist Church work. Too, this church gave more to missions under his leadership than ever before in its history.

Brother Parker is leaving Collins to enter a larger field and while we grieve to give him up, we know that the Lord directed this advancement. He is a young preacher that will advance as the years come.

Not only the Baptist denomination but all the people in Collins have learned to love Brother Parker, and to know and value his worth as a pastor, a preacher and a friend. The best wishes of these people follow him to Ridgley.

—Mrs. R. G. Harrison.

TWO GOOD MEETINGS IN FRANKLIN CO.

Rev. L. D. Posey of Itta Bena did the preaching in the meeting at Ramah Church in Franklin County beginning on the fourth Sunday in July and lasting through the following Friday. The Spirit used Bro. Posey in doing some great preaching and teaching of God's Word. Some of the older members of the church said it was the best meeting they could remember. There were 21 accessions, 19 of them for baptism. This church has one of the greatest evangelistic opportunities of any in this section of the state. Pray for us.

Bro. W. A. Greene of Meadville came to us at Morgan's Fork, Franklin County, on the fifth Sunday in July and preached for six days. Bro. Greene is God's man doing God's work. Despite the political stew that little handful of Baptists were faithful in attendance. God blessed the church and sent it a revival long to be remembered. There was one accession, a fine boy of 12, who came by baptism.

Yours in His service,

—Eugene I. Farr.

OLD ZION MEETING

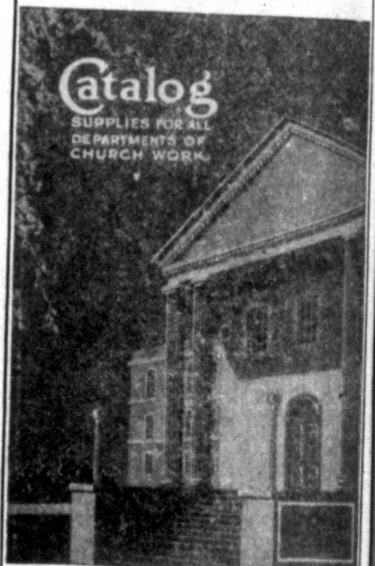
The meeting at Old Zion Baptist Church began Sunday, July 24th, and closed July 30th. Rev. Robert Pearson, of Macon, Miss., assisted the pastor, Rev. J. Y. Brooks, in

the meeting. Bro. Pearson's sermons are convincing, ring clear and are full of the gospel. Great results were obtained, both spiritually and otherwise. He won the little children by his booster choir, in which all of the little children who attended helped. The house was packed to overflowing with people who came from a radius of ten and fifteen miles to hear his wonderful and soul-inspiring services. The results were the addition of fourteen to the church, eleven of which were baptized.

—A Member.

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Jackson, Miss.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
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My Tree

When all my days are yester-years
O! Lord, grant this to me,
That I may rest, that I may bide
Beneath a leafy tree.

It seems to me no greater boon
With tired heart and weary mind
Could I wish for, could I desire
Than in God's "shade" I'd find.

It seems to me, that there I'd rest
And dream the hours away,
That joy untold would flood my soul
And peace would come to stay.

It seems to me I'd ne'er recall
The times of pain and stress,
For swaying branch and leaf of
green
Would calm my soul and bless.

It seems to me I'd praise and sing
And never weary be,
I'd bide the time, I'd wait the while
Beneath my leafy tree.

For I would hear, some even-tide,
A voice beneath my tree,
'T would be my Savior, speaking
low,
"Come now, and rest with Me."
—I. M. Spencer,
Jackson, Miss., 7-14-27.

"They All Ran After the Farmer's Wife"

No, not three blind mice, but more than twice three million dollars. The question has often been asked, "How can a farmer's wife tithe?" The answer is simple—"By giving a tenth of her income". And here is how she gets her income taken from an extensive survey made over various parts of the United States by one of the useful home magazines: "While the woman in the city has been puzzling over how to reconcile a home and a career, the farm woman has quietly and successfully solved the problem. And that without jarring the domestic machinery. On the contrary she has managed to add to rather than subtract from the comfort of her family while she has increased her own income.

"There is this fundamental difference between the way in which the farm woman has gone about her new independence and that of many of her sisters in the city, and it may have something to do with results: the woman in the country has sought her new field of activity chiefly through a desire to give back the increase into the family treasury rather than to win laurels for herself. And her effort, in nine cases out of ten, has been an extension of her ordinary domestic round rather than a flier in a wholly new field.

"After years of economizing and bearing the brunt of crop fluctuations with heroic courage, the farm

woman in many instances is now coming into her own financially.

"Without blare of trumpets the farm woman has gone into business—and it is not business on a niggling scale, but Big 'Business. In one year, according to reports of extension agents, women on farms with whom they dealt produced fruits and vegetables valued approximately at \$6,750,000; poultry and eggs valued at \$3,250,000; canned and cured meats valued at \$3,350,000; miscellaneous products valued at \$1,250,000. Of this amount approximately one third was sold and two thirds used in the home.

"And these figures are on the increase, for the farm woman has just started on her new pathway of independence.

"It is literally big business upon which she has embarked; big not only in dollars and cents but also from the standpoint of human achievement.

"One of the most interesting aspects of the farm woman's recent money-making accomplishments is their economic soundness. First of all, her activities are to a large extent the capitalization of surplus or waste products.

Millions From Small Beginnings

"One woman checking up her accounts at the end of the summer marketing season declared a profit of \$278 on products from her own garden, pantry and poultry yard which she admits would otherwise have gone to waste because 'I didn't realize I had the things.'

"In many cases the success of this newcomer in the business field is a dividend on disaster, a cashing in on the silver lining to what looked like a cloud over the sky of the family homestead. One woman, for instance, started out on her career of salesmanship when her husband was ill and unable to do his full share in supporting the family. Taking the products of their garden and poultry yard, she and her children went to the club market in a nearby town. The first year, in spite of being kept from market many days by illness, they sold \$453.90 worth of products, enough to enable the children to remain in school through the winter. That was the beginning of a successful market garden venture which is steadily expanding.

"One cannot go far in this story of the new achievements of the farm woman without coming to the part played by the home demonstration agent. This rural worker first came into existence in 1910 in South Carolina. So rapidly did her work grow that she was recognized as a national figure in 1914 by the passage of the Smith-Lever Act. There are now 986 of these county home demonstration agents in the 48

states jointly employed by the Department of Agriculture and the state colleges of agriculture.

"The function of this worker is primarily to aid the woman on the farm to acquire greater skill in her work, to enable her to attain economic independence, to release her time and energies through labor-saving methods, and thus to widen her horizon.

"The state of Texas estimated the value of all home demonstration work accomplished in the state in 1924 at \$3,915,975; which means that the average financial value of each agent to her county was \$40,000. This state sets its seal of approval upon the work by increasing the number of agents employed from year to year.

Cashing in on Her Assets

"In her voyage of discovery into the homes of farm women in the effort to find leaders for the community it is inevitable that the home demonstration agent should bring to the surface the great capabilities which farm life has developed. An Arkansas worker discovered the gift for weaving and rug-making which a woman in her seventies had acquired. Mrs. Mary Babb had made rugs for her own use as a spare-time occupation, and had sold a few of these rugs, developing original patterns, some of them fashioned after the rugs of the Navajo Indians. The home demonstration agent helped her with colors and designs and found a market for her rugs. With the help of her daughter Mrs. Babb is teaching to others her art, and this little group is becoming the hub of a growing industry. From rugs Mrs. Babb's skill is extending to coverlets and at seventy-five she makes a profit of several hundred dollars a year from this 'pick-up' work. Within her county has been organized a Rug-weavers' Exchange. It is through such simple beginnings that valuable art work is often evolved.

"The farm woman as a producer has the great advantage of being at the very hub of production of the primary necessities of life, and the disadvantage of being a long way removed from Main Street and Market Street, the highways of consumption. She is beginning to cash in on her advantage and to overcome her disadvantage through establishing markets which tap the stream of consumption at some point—along the roadside, in the nearest town, through an exchange, or through the rural mailbox. A great purpose has been served in opening the markets, as well as giving the farm woman confidence in offering her products.

"The breaking down of the isolation of the farm through the automobile and the improvement of roads has of course been a tremendous factor in the new enterprise. Given an appetite whetted by a forty-mile drive, a basket of homemade doughnuts and a jug of fresh milk beneath the bough of a spreading tree, and the story becomes a simple one of supply and demand, with profit to the seller and advantage to the buyer. Many farm

women need go no farther than the juncture of the hedge and the highway for their market.

"In New England women have been especially successful in roadside selling. In Stratham, New Hampshire, an enterprising woman set up a tea shop in a little building in the evergreens at the very tip edge of the highway where hungry motorists passed in a steady stream. The tea room served as a bait, but with the cooperation and advice of the home demonstration agent the owner is gradually building up a permanent trade in homemade candies, ice cream, cake, cookies, sandwiches, jellies, jams and canned goods.

"In New Hampshire many women have supplemented the farm income during the past year by the sale of braided, hooked, knitted and crocheted rugs, and baskets woven from native reeds and grasses—a revival of the home arts of Colonial days and an application of instruction from such centers of arts and crafts as the Colony at Peterboro. These industries afford an interesting and profitable activity for the farm women during the long New England winter and the products are in great demand by tourists."

"The tithe is the Lord's."

First Burglar: "Come on, let's figure up how much we made on this haul."

His Pal: "Shucks! I'm tired; let's wait and look in the morning paper."

"With feet like yours you should get a job with the government."

"Doing what?"

"Stamping out forest-fires."



R. K. MORGAN, Principal
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Sunday School Department

THE SUNDAY SCHOOL LESSON

August 21, 1927

R. A. Venable

God's Promise to David,

I Chronicles 17:1-12

David built for himself a royal palace in Jerusalem, of surpassing grandeur. The material out of which it was constructed was cedar, imported from Tyre. It was possibly the most imposing structure erected by any king of that time. (See 5:11,12.) It was David's desire to build a palace worthy of the King of Jehovah's people. It was not his personal vanity which prompted him to erect a building of such marvelous beauty and enduring value, but the glory of the God of Israel. David's conquest over his enemies brought a season of tranquility. He was now at liberty to enter upon the building of a city, whose beauty and grandeur would command the admiration of the surrounding nations and impress them with matchless greatness of Jehovah, the God of Israel. The royal palace was the first step in a building program which would make Jerusalem the wonder of the whole earth and the joy of God's people for all time. David's conceptions were lofty, his purpose was noble and his motives were pure.

1st—"And it came to pass, when David dwelt in his house, that David said to Nathan, the prophet, Lo I dwell in a house of cedar, but the Ark of the covenant of Jehovah dwelleth under curtains. And Nathan said unto David, Do all that is in thy heart, for God is with thee." (Verses 1-2.)

1. David had a keen sense of the eternal fitness of things. The magnificent palace as the residence of the King of Israel was entirely out of keeping with the unpretentious tent-like structure which housed the Ark of the Covenant, the Symbol of Jehovah's presence among his chosen and redeemed people. The incongruity of the royal palace, the habitation of the King, with the humble habitation of Jehovah, pressed with tremendous force upon the mind of David. He was not vain, nor self-seeking. He exulted in the glory of Israel's God and not in the glory of Israel's King.

2. His sense of gratitude to God, who had guided him amid the stress and storm of many crises, giving him wisdom and strength to subdue the enemies of Israel and bring the dissevered tribes into one united kingdom, filled him with an impelling purpose to honor Jehovah in the erection of a temple adequate to symbolize and express his matchless glory.

3. Of such supreme importance was the undertaking that he disclosed the absorbing purpose to Nathan, the prophet, the outstanding man in the newly organized king-

dom. Upon his own initiative, the prophet gave his hearty approval, which he soon withdrew, owing to a direct communication from Jehovah. In the building of the city of God, God himself was the controlling Spirit. Nathan, the prophet, and David, the King, were responsive to the will of Jehovah, whose servants they were.

2nd—"And it came to pass the same, that the word of God came to Nathan saying, Go and tell my servant David, Thus saith Jehovah, Thou shalt not build me a house to dwell in: for I have not dwelt in a house since I brought up Israel unto this day, but have gone from tent to tent and from one tabernacle to another, in all places wherein I have walked with all Israel, spoke I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar?" (Verses 3-6.)

1. Why God did not speak directly, instead of through the prophet, Nathan, we are not told. God chooses his own mouth-piece through which to communicate his will to the people. In his church he set prophets, men specially chosen to reveal his will. Their function was distinctive, and their word was commanding. The method employed in communicating his will to Nathan we need not conjecture.

2. The reason why God vetoed David's purpose to build a Temple, as God's residence, is not given, but the language employed carries the suggestion: (1) That to displace the Tabernacle by the temple would send many of the most sacred associations and events in Israel's history into an eclipse. The signal manifestation of Jehovah's presence and power, in behalf of Israel, were inseparably connected with the tabernacle. (2) That such an undertaking was without his authority. He had never at any time commanded those whom he had set as shepherds of Israel to build him a house. (3) Passing out the realm of bare suggestion we are told elsewhere the real reason why God forbade David to build a house unto the Lord. "And David said to Solomon, his son, As for me, it was in my heart to build a house unto the name of Jehovah, my God. But the word of Jehovah came to me, saying, Thou hast shed blood abundantly, and has made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." (I Ch. 22:7-10.)

Shedding of blood, though necessary, is a bar to the highest and most honorable service. More than a laudable desire is necessary to the most sacred undertaking.

3rd—As a compensation for the sore disappointment imposed in Jehovah's refusal to permit David to

build a house unto the Lord, special promises were made to him. These promises were world-wide in their scope and age-long in their efficiency and influence, shaping the world's history, involving the destinies of men in time and eternity. "And I have been with thee whithersoever thou hast gone, and have cut off thine enemies from before thee; and I will make thee a name, like unto the name of the great ones, that are in the earth. And I will appoint a place for my people Israel, and will plant them, and they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first. And as from the days I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I will tell thee that Jehovah will build thee a house. And it shall come to pass, when thy days are fulfilled, that thou must go to be with thy fathers, that I will set up thy seed after thee who shall be my sons; and I will establish his kingdom. He shall build me a house and I will establish his throne forever." (Verses 8-12.)

1. God throws into sharp contrast David's former station, with his present, exalted position of Prince over Israel. When Jehovah called into his service, he was a mere youth engaged in the humble calling of a shepherd; now he is King of God's chosen people. It is well to remember the rock from which one is hewn. It inspires gratitude.

2. God reminds David of his watchful care over him amid the shifting fortunes which had betided him, and given him strength to overcome all his enemies. Such mention was calculated to remind David of the source of his strength and prepare him to accept the accompanying promises with an unwavering confidence.

3. These reminders, in verse 7, are followed by some special promises pertaining to the future of the people whom David had brought into one united kingdom, whom he loved with all the ardour of his great soul. God promises to make a place for this people, and plant them; their habitation should be permanent, and their enemies should waste them no more, and they shall subdue their enemies. These were promises, assuring David that what he had sought and craved above all things should be consummated. David's ideals should be realized in the unfolding of the history of Israel.

4. There are special, personal promises to David and his seed after him. In the future of Israel's history, David's posterity would be crowned with exceptional honor. When David had gone to be with his fathers, God would set up his seed after him. The David Dynasty will be established, his reign shall be perpetuated in his seed, and of his kingdom there shall be no end. God's refusal to permit David to build a house for Jehovah in Jerusalem, though this high and honorable service was denied to David, yet it shall be granted to his son, Solomon. In the prophecy of Na-

than there is a forecast of a house, which Jehovah himself would build of which the Temple to be built by Solomon was only a sensuous symbol. "Moreover, I tell thee that I will build thee a house." (Verse 10.) A house not cedar and marble, brass and silver and gold. "The Dynasty of David is an everlasting Dynasty. It continues from David onward to reign over Israel, but it is only in Jesus Christ that it really becomes an eternal throne. The Dynasty of David is the builder of the house of Javeh. Beginning with Solomon and continuing through the noble monarchs of that line to care for the temple of their God; they rebuilt it in Zebbel, but it is not until Jesus Christ erected the Temple of humanity in heaven at the right hand of God that the prediction attained its ideal." Briggs.

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Dr. Harvey F. Garrison,
Jackson, Mississippi.

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SOUTHERN BAPTIST
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El Paso, Texas

East Mississippi Department

By R. L. Breland

Walnut Meeting

Walnut Baptist Church is located at Walnut Consolidated School in Quitman County, Miss., and is in the heart of one of the best rural communities in the Mississippi Delta. It is about ten miles out from Clarksdale. Rev. A. L. Ingram, who is pastor at Lyon and Jones-town, is the acceptable pastor of this good church.

The meeting began here July 29th and continued until August 5th. Rain, elections and general indifference were the main opposition to the best interest of the progress of the meeting, still we had a very good meeting. Owing to prevailing circumstances it was necessary to call the meeting off on Friday night just as it was getting out from the influence of politics and the people were beginning to think of spiritual things. There were four professions of faith in the last service. One joined by letter and three had previously asked to be baptized, so that there were seven to be baptized with one by letter.

Notwithstanding the unsettled conditions I enjoyed my stay of a week in the midst of the good people of Walnut. I found quite a number there whom I had known back in the hills, some of whom I was at one time pastor. This of course stirred up sweet memories of the days long gone. The home of Brother and Sister Lindsey Bishop was my home while there. These dear folks were my best friends for twelve years when I was pastor of Pleasant Hill Church at Conehatta, Newton County, one of my very first pastorates. It was like living over the happy days of yore to be with them.

Prof. White and his good wife are at the head of the school at Walnut. Also Prof. Clarence Milling, formerly of Neshoba, is a teacher in the school. These splendid teachers have a wonderful influence in the community and much credit is given to them for the wonderful improvement seen in the conditions in that neighborhood. It is one of the fine communities of our state. Good teachers are a great asset to any community. The Bolands, Hendersons, Mannings, Jenkins, Sarvers, Jennings, among many others, are there, who are making this an ideal place to live.

My stay was indeed pleasant with Pastor Ingram, wife and daughter, Miss Hofmann. Memories of forty years ago when I was a school boy were fresh in my mind as we talked of the people and happenings that we knew back at old Dixon in Neshoba County when he and I were school-boys over there. Many of the dear familiar faces of that far away day are forever gone, but they are as real to us today as we recall them and the scenes in which they played a part as they were when we walked and talked with them. Happy memories of a still happier day. Rev. J. J. Ingram, the father of the pastor, and who has been in heaven for 25 years, baptized me into the fellowship of old Mt. Sinai Church near the home of my childhood more than 40 years ago. Wish I could be in one more old-fashioned country church revival that seemed to me just what the revivals of that day did. Folks seemed to have enough religion then and everybody loved everybody. Crops and business were forgotten for a whole week and all attended meeting day and night. All vacant space about the pulpit was covered with pallets for the sleeping babies, even the stand itself was covered up with them. A dozen children and four or five miles distance were no barriers to going to church then, although the most common mode of conveyance was the old ox wagon. Many came on foot. Folks had religion and were not too selfish and lazy to go to church. And we had some of the best meetings, with old-time singing and shouting at times.

It was good to be at Walnut and to worship my Lord with the good people there. May the Father bless them.

Notes and Comments

Dr. R. A. Kimbrough of Charleston is assisting Pastor Roane in his meeting at Pilgrims Rest, Yalobusha County, this week.

Pastor L. E. Roane reports a good meeting at Hopewell last week. The meeting was just beginning to warm up from the election blues when it had to close. There were two for baptism.

Evangelist C. T. Johnson truthfully said, "When men say that they cannot believe the story of Jonah and the whale they believe in a puny little God and a great big man." He also said: "In organization we go no farther than we can see; the Spirit makes us to launch out into the deep where the catch is great."

The revival meeting at Crowder,

where Evangelists Johnson and Hall conducted the services for eight days, closing the first Sunday in this month, resulted in 40 additions to the church. Rev. Walton E. Lee is pastor of the church.

Brother Ingram and I called at the home of Pastor Cole at Marks last week, but failed to get to see him as he was out in the swamp clearing his 80-acre farm that had been given to him by a friend. The cotton market will likely be glutted next year, and prices will be low. There may be no such thing as luck, but how did our brother manage it?

REST

When in the world would a busy pastor ever have any time to rest? That is a word that has never been in my vocabulary. For twenty-five years I have been a busy pastor and during that time I expect I have held more meetings than any other minister in the state. It has been my good fortune to serve churches that have been kind enough to permit me to hold revivals. But here the doctors came, put me on a table, X-rayed me from nose to toes, said I had to be operated on and finally after two weeks of persuasion they got me flat of my back, went on the inside where the elements had been disturbed for some time, found my gall bladder stopped up and in a strutt condition, connected it up with the Suez Canal and for two weeks would not even permit me to raise my head and take time to take things easy. Well, I was down and could not help myself, so had to obey orders. At this writing I am at home, first up two hours and then down; however, I am gaining my strength little by little.

Now the doctors say, "You must cancel all engagements for meetings for the balance of the year", and this I have very reluctantly done, for I delight in holding them. Next they order me to go to Dawson Springs, Ky., to spend two weeks, so Monday morning my wife will load me on the train and off we will go. Rest! Rest! When in the thunder and how in the world can a man rest? Serving a work of over a thousand members with all its responsibilities and pleasures does not spell rest and does not mean rest. However, I am going to get back to my post of duty the first of September, I hope, some rested.

Well, dear reader, here's hoping and trusting my luck will not be

yours and that no big, burly doctor will look you in the face and tell you to take a rest. May the Lord bless the readers of The Baptist Record and our many friends over the state.

Your brother in Christ,

—W. E. Farr.

Grenada, Miss., Aug. 10, 1927.

Professor to Class: "It gives me great pleasure to see your shining faces here this morning."

Co-Ed: "Shining faces! Good grief! Where's my powder puff?"

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

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M. P. L. BERRY, President,

Clinton, Miss.

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COMPLETELY NEW SUBURBAN HOME

"A REAL REVIVAL"

On Saturday night, July 30th, the Johnson-Hall evangelistic party began a meeting with Pastor Walton E. Lee and the good people of Crowder, a little delta town in Quitman County. From the very start there was manifest an unusual interest and the meeting grew in interest and in numbers until the ultimate outcome was a genuine revival.

This meeting was of short duration and was a remarkable one for such a short period. The meeting came to a close on the eighth day with many new-born souls and many new additions to the church. On Wednesday morning of the meeting three came for baptism and one by letter. On Wednesday night at the close of a wonderful sermon by Brother Johnson on the subject, "One Thing Thou Lackest", some eleven responded to the call. At this service six came by baptism and five by letter. The Thursday night service was another great hour in the meeting. Brother Johnson on this night brought a great message on "Excuse Making" and sixteen responded to the invitation. Ten came for baptism, four by letter, one by statement and still another by conversion but not uniting with the church. On Friday night there were three additions, two for baptism and one by letter. This made a total of 33 additions up to Friday night.

The ladies of the church held a prayer meeting each afternoon and also did some very effective personal work. Crowder Church certainly has some faithful women of prayer and consecration. They prayed a revival down from above.

D. Curtis Hall conducted a large chorus choir and one of the best junior choirs to be found anywhere. The gospel in song certainly was an asset to the meeting. There is power in the gospel of Christ in song. The junior choir asked people to read at least a chapter in God's divinely inspired Bible each day and as a result of the personal efforts in this line scores of chapters were read each day.

The young people of the community met each night in a young people's inspirational service conducted by Mr. Hall. These services proved to be of untold value to the young life and to the meeting. Many of those converted came out of this group.

On Saturday night there were five additions by baptism. On Sunday night the closing service of the meeting, two united with the church by letter, making a total of forty additions to the church during the meeting. Twenty-six came for baptism, thirteen by letter and one by statement.

Three subscriptions to The Baptist Record were received and the work of the church seemed to be revived in every way. On Sunday afternoon all the cars and trucks of the community were brought into use and the whole town of Crowder drove a distance of eight miles to Lambert for the baptismal service. Brother Lee baptized 25 of the 26

candidates at this service. A deacon of the Lambert Church said the crowd was the largest that had ever been in the church there. Brother L. S. Cole of Marks, with a number of his folk, was with us at this service. All in all the meeting was a great success for the cause of Christ and to Him be the glory.

—D. Curtis Hall.

FOUR SUMMER MEETINGS
By W. S. Allen

1

Calvary, Lamar County

This is a church I serve two afternoons each month. The meeting continued for one week. Rev. L. A. Materne of Lumberton did the preaching. Brother Materne is great help in a meeting. The meeting was a success in every way. Good congregations, good preaching, and seven additions to the church. In addition to this the church put on the budget and made plans for more aggressive work along all lines.

2

Indian Springs, Perry County

Rev. Luther Turner of Richton is the hustling pastor at Indian Springs. This was my third meeting with this church. The attendance and interest was fine to the last service. We had three additions. Two of these were fine boys and I am expecting at least one of them to make a preacher. The great need here was the building up of the church. The preaching was directed along that line and was effective.

3

Rawls Springs, Near Hattiesburg

This is another church I serve in the afternoon. It is a good church too. It was my privilege to do the preaching. The people were hungry for the gospel. The weather was hot and politics hotter, but the people came in large numbers and the interest increased to the last service with the people wanting the meeting to go on longer. We had to close the meeting with eight additions and many others interested. We are hoping to continue to reap the fruits of the meeting.

4

Immanuel, Hattiesburg

Here it was my privilege to do the preaching also. The weather was hot and politics hottest. On Monday night two of the leading candidates for governor made their closing speeches here. Interest was at white heat. Tuesday was election day. Of course everybody was interested in that. But the Immanuel folks can always be depended on to stand by their church and pastor. This they did gloriously and fine congregations greeted the pastor at every service. In connection with the meeting we had a School of Missions under the direction of Dean L. Q. Campbell of the Woman's College. We had five classes each session. Our teachers were Dean Campbell, Mrs. J. L. Johnson, Mrs. T. F. McRea, Miss Frances Landrum, and the pastor. An average of ninety-two people attended the school. I consider this unusually

fine in view of the fact that our local membership is small. Our college folks are mostly away during the summer. Everybody was enthusiastic over the school. The classes we had included all our folks from the R. A. boys up to the adults. It was a great experience and our folks are enthusiastic for another school and meeting. The school was a great help to the meeting. Everybody came out of these mission study classes in fine spirit and it was easy to preach. We had eight additions to the church and much good was done in other ways.

We are looking forward to our fall meeting when we will have Dr. Ellis Fuller and John Hoffman with us in a ten days' meeting. This meeting will begin October the sixteenth and we are praying that it may be a great meeting.

The Womans College and the Immanuel Church are one and the same. They are inseparably united. Their interests are one. The spiritual atmosphere here is wonderful. The Holy Spirit seems to make this hill His abiding place. It is good to be here. If you have been here long you can appreciate Peter's desire on the Mount of Transfiguration.

HEUCK'S RETREAT

Have just closed a good meeting at Heuck's Retreat with Bro. Bracey Campbell doing the preaching. We had three additions for baptism and the church was helped very much by his great preaching.

—John W. Sproles.

The meeting at Shady Grove, Copiah County, conducted by Bro. F. W. Roth and myself resulted in 31 additions.

Just closed a fine meeting at Friendship Church, Lincoln County, with 15 additions.

Supplied for Dr. J. A. Taylor Sunday past.

Am this week with Pastor F. M. Britt and Damascus Church, Lincoln County.

—W. R. Haynie.

A GOOD MEETING

The Mineral Springs Church, Attala County, held the annual meeting the fifth week in July. Rev. N. H. Roberts, pastor of McCool Baptist Church, assisted the pastor, C. J. Wood.

Bro. Roberts is a powerful preacher and such a lovable Christian character, and is not afraid to fight sin. We had a gracious meeting—7 additions to the church.

I was assisting Rev. R. J. Johnson in a meeting at Laurel Hill in Neshoba County, July 14th, when I got news of my wife's misfortune and having to go to the Baptist Hospital in Jackson. I had to return home. We were having one of the most glorious meetings I was ever in. I thank God and the skilled Dr. Gordin and good nurses for her recovery. She seems to be almost well.

—C. J. Wood.

IN MEMORIAM**Resolutions**

Whereas, it has pleased our Heavenly Father to call our beloved Brother J. F. Pinnix, and whereas he was one of our most faithful and loyal members of our Berean Class, of the Brooksville Baptist Sunday School, exemplifying at all times a kind and Christian spirit, and whereas our class has lost one of its best members, and our community one of its most valued citizens; be it resolved,

First, that our class bows in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, that remembering the many virtues of our beloved brother, that we strive to emulate his example, and cherish his memory as a perpetual inspiration to higher and better Christian life. "In person he is gone, but in memory he abides with us".

Third, that we have witnessed the closing of a beautiful life, but we will say "Thy will be done".

Fourth, that we tender our heartfelt sympathy to the sorrowing loved ones.

Fifth, that a copy of these resolutions be sent to the family, that a copy be spread on our minutes, and that they be published in the Macon Beacon, and The Baptist Record.

Respectfully submitted,

W. E. Whitman,

J. A. Whitt,

O. P. Phillips,
Committee.

Death of John F. Porter

July 25th, 1927, Brother John F. Porter of McCall Creek, Miss., was called to his reward at a ripe old age, 88 years old. The funeral was conducted by Rev. B. T. Bishop (pastor), Rev. M. A. Davis and Rev. E. I. Farr. A host of friends were present, sympathizing with the immediate family and relatives of Bro. Porter.

He was well known as a consecrated Christian man. He joined the Baptist Church sixty-seven years ago, and has been an officer in the church for sixty-six years of this time. For many years he has read The Baptist Record. This paper has been a joy to his home. He recommends it to his friends as a paper that ought to be in every home of the Southern Baptists. Bro. Porter did more than merely read this paper. He studied it as a text-book, thereby being able at any time to give information as to the condition of the Southern Baptists, and was faithful to the Cooperative Program of his denomination.

His faithfulness as a servant of the Master and of his people is thoroughly evident in that the Lord permitted him to live eighty-eight years. This long life is to be contributed to the fact that he was a Godly, temperate man. He was active up to the last day, discharging his office duties in the church and giving wise counsel to his many friends and co-workers in the church.

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Only eight days before his death, he took his usual place in Sunday School at 10:30 A. M., preaching service at 11:00 A. M., Bible Study at 2:30 P. M. and preaching service at 8:00 P. M., with his good wife by his side. Not only has he been blessed with good health and a long life, but he has been blessed with a good wife, who has been the joy of his life. She has stood by him as a mother in times of adversity and of prosperity. They have lived together for these many years, laboring together, serving together and praying together. She is left, not alone, but in the tender care of her fine sons and daughters to give her comfort and joy until she shall meet her lone one in heaven to part no more, to feel no pain, to shed no tears, but all will be peace, joy and eternal happiness.

Bro. Porter has been blessed with four sons and three daughters. They have followed in the footsteps of their father in Christ.

"He was a good man and full of the Holy Ghost." He will be missed as a husband, as a father, as a citizen and as a member of the church. May those vacant places be filled with Christ, and give unto his friends and loved ones that faith and courage to fight the good fight for the Master, and leave with each of their friends that crown of honor that shall live forever in the hearts of his associates.

May the Lord richly bless the dear companion and family of this good man, and "comfort, strengthen and keep you. He is willing to aid you; he will carry you through."

—By B. T. Bishop.

Albert A. Carmichael

Died on July 9th, 1927, of the Brewer community, Clarke County, Mississippi.

Albert A. Carmichael, only child of Brother James M. Carmichael and wife. He was born Nov. 1st, 1888. It was said of him that he was a good boy. He joined the Centre Ridge Baptist Church at the early age of 13 years, was clerk of the church for quite a while. He was twice married, leaves a widow and four children, two sons and two daughters, besides his devoted father and mother, to mourn his loss. He was afflicted a long time, and was a great sufferer.

The writer conducted his funeral on Sunday morning, July 10th, at Andrews Chapel, in the presence of a large congregation.

—J. M. Phillips,
A Friend of Many Years.

Obituary

Whereas, our Heavenly Father in his infinite love and wisdom has seen fit to call to her heavenly home one of our beloved members, Mrs. M. A. McCullough, and whereas, in her going the Baptist Church at Liberty Hill and community sustained a great loss; therefore, be it resolved that we feel that the influence of her noble life will live on in our church and community as well as in our society.

Sister M. C. McCullough was born in Choctaw County. She went to

her heavenly home on the 9th of July of this year. Had she lived she would have been 96 years of age the coming April. She united with the Baptist Church when 11 years of age. She died at the home of her youngest son, a step-son. She had no children of her own. Funeral services were held in the Baptist Church at Liberty Hill, where she held her membership for about 40 years. Services were conducted by her pastor of about 40 years, Bro. H. L. Johnson—the last funeral he ever conducted. He was buried three weeks to the day—the 29th of July.

May the Lord comfort her friends and loved ones in this dark hour.

Cordially,

—A True Friend.

Resolutions

This church cannot let the opportunity pass to pay our tribute to respect to the splendid character and simple worth of one of the finest girls Ripley has produced. Mrs. J. D. Franks was born and grew to womanhood in this town, and her friends were limited only by the number of those who knew her. Although during recent years her work has called her elsewhere, there has never been a time when her girlhood friends have not recalled her with unmingled feelings of pleasure. The cheerful disposition, the fine personality, and the lofty life of Sallie Graham Nance early caught the attention of her elders and playmates alike and held it until she passed to the Great Beyond. Those who came within the circle of her intimate acquaintance could not fail to experience the delicious fragrance of her Christian life dominated as it was, by noble impulses and lofty aims.

Her education, training, disposition and temperament fully equipped her for the most important duties of life, and as the wife of one of the former pastors of this church who enjoys much prominence in the work of our denomination, we have followed her as she ably performed the high duties devolving upon her, with the pride of those who knew in advance that she could not fail.

A life so pure in purposes, so fruitful in kindly deeds, and so worthy of emulation impels us to express regret in the loss, the church, the home Circle and friends everywhere have sustained in the death of this splendid woman who made the world happier. Therefore, be it resolved by the Ripley Baptist Church:

First, That we by these resolutions express our high appreciation of the life of Mrs. J. D. Franks in the full confidence that she has gone to her just reward in a better, happier world where the glory of her works do follow her.

Second, That we extend to the stricken husband, who is held by this church in the highest esteem, and to his little children who have lost the tender ministrations of a devoted mother, and to the bereaved father and mother, brother and sisters of Mrs. Franks the deepest sympathy of this church and bid them remember that although she is ab-

sent she is present in the hearts of her friends.

Third, That a copy of these resolutions be spread upon the Minutes of this Church, a copy be forwarded to Brother Franks, and a copy to Mr. and Mrs. M. L. Nance, and that a copy of same be published in the Southern Sentinel and copy to Baptist Record.

Respectfully submitted,
Orbrey Street, Chairman,
Mrs. W. M. Marsh,
Mary Burns,
Mamie V. Spight.

Adopted by the Church in Conference on Sunday, July 31, 1927.

—Clarence E. Day, Clerk.

HARDY, MISS.

God again proved His willingness to answer prayer at our meeting last week. The members of this church (only ten in number) and the pastor and visiting preacher prayed earnestly that God would send a revival and let it begin in each of their hearts.

Beginning Monday the two preachers and several of the members made trips daily to the homes of the people whom we thought needed the gospel. Nineteen members were added to the church, twelve coming on profession of faith. Rev. P. E. Cullom did the preaching and Pastor H. I. Rushing led the singing. Both live at Clinton. Praise God from whom all blessings flow.

JERICO, UNION CO.

Bro. Julius Wages just closed a meeting at Jericho, Union County, having 15 by conversion and 2 by letter to join. The church was greatly revived. Bro. Geo. H. Bula preached one night. 368 chapters of Scripture were read, 36 being the largest number read by one person in one day—Miss White (Mary) being the winner.

Yours in Christ,

—Geo. H. Bula.

Life Insurance Agent—"Why, you are too old for us to take the risk. How old are you?"

Old Man (testily)—"Ninety-seven, coming August. But if you folks will take the trouble to look up your statistics you'll find that mighty few men die after they are ninety-seven."

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"The yellow can with the black band"

RAMAH

Beginning the 24th of July, it was my privilege to preach in a meeting at Ramah Church in Franklin County, three miles south of Lucien. Bro. Eugene I. Farr is the pastor. He is a young man, and this is his first year's work in the regular pastorate. He is doing a good work, and his efforts are worthy of emulation by other young ministers. It was a real pleasure to work with him.

It had been eighteen years since I had held a meeting at Ramah. During that time, many changes have taken place. One notable change was the tearing down of the old building and the erection of a new adequate building instead. The new building is completed and not a dollar of indebtedness on it. That is another good example for some of our churches.

There were nineteen persons baptized as a result of the meeting, and two others received into the fellowship of the church by letter. As a token of their appreciation of my efforts in preaching the gospel, a liberal offering was given me, and I was invited to do the preaching in their meeting next year.

If my labors are needed, I could arrange to preach in other meetings at almost any time.

Respectfully,

—L. D. Posey.

I closed a two weeks' tent meeting with Pastor W. P. Sandifer and a group of country churches in Lawrence County, Sunday, Aug. 7th. We had very large crowds, and 19 professions of faith.

I now have a large tent, 80 feet by 140 feet, in four sections.

—A. D. Muse.

TWO GOOD MEETINGS

The first meeting on my field began at Madison Station on the third Sunday in July. Bro. F. M. Purser, pastor at Oxford, Miss., did the preaching, and did it well. Those who heard his clear, scriptural messages, so well delivered, could not but rejoice that we have a man of such force, fervor and fidelity to minister to our young people who go to the University for their educational training. We were glad to have his good wife and daughter

with us during the meeting, and his wife, who is a skilled Sunday School worker, gave some helpful suggestions and demonstrations to the Sunday School workers of the community.

The cooperation on the part of those of other denominations was all that could be expected and much appreciated.

The Lord favored us with the salvation of seven of our young people, the addition of five by letter and a revival of interest in the different phases of our church life.

The second meeting was at Smyrna Church, about ten miles west of Hazlehurst. Here, at the request of the church, the pastor did the preaching. Bro. Carey Rushing led the singing, and we were fortunate in having Miss Vivian Quin, daughter of our good friend of college days, Rev. J. B. Quin, to preside at the piano. The people came in large numbers and the cooperation was fine. The Lord added unto our number thirteen fine boys and girls.

The improvements recently begun on our church building are nearing completion and we hope to occupy a practically new building by our next preaching day. We thank God and take courage.

Praying God to bless the efforts of all who labor during this great revival season, I am,

Yours in Christ,

—Bryan Simmons.

ORDINATION

Thursday evening, July 28th, at the First Baptist Church, J. Paul Gates was ordained to the full work of the gospel ministry. A large congregation of members and of friends from other churches was present to wish the young man well in his life's work.

The ladies had the auditorium arranged and the pulpit appropriately decorated with beautiful cut flowers and ferns.

Several weeks ago this young man was elected assistant pastor by the church to which his father has ministered for more than twenty-two years. He will be associated with the church only a little while as he expects to enter the Baptist Bible Institute in New Orleans at the opening of the next session.

The ordaining council was com-

posed of Rev. W. H. Thompson, Rev. W. D. Wallace, Rev. J. W. Rooker, Rev. J. W. Fagan, Deacon J. N. Welch and Rev. L. G. Gates. At Paul's request and the concurrence of the other members of the council his father preached the ordination sermon.

The new minister was educated in the Laurel schools, the A. H. S. at Ellisville, and is a graduate of Mississippi College at Clinton. He was one of the most popular students in each of these schools and took a prominent part in athletics, glee club and other school activities.

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